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POETRY.

For the Churchman.

GLORIA IN EXCELSIS,

As sung at St. Paul's, after the evening service on the Feast of St. Michael and All Angels, 1843—during the closing session of the late Convention.

I.

Sweetly, at even-tide,
Our vesper hymn arose,
As round the altar, side by side,
We stood at twilight's close;—
While, all unheard these sacred courts within,
Roll'd round the temple walls the world's unhallow'd din.

II.

Once more, while round us now,
The night's deep shadows fall,
Ere parting pray'r and meek, forgiving vow,
Shall close our festival,
The fervent strain of deep, united praise,
Here, round thine altar, Lord!—thy servants fain would raise.

III.

Praise—for the gift of peace,
Which, like the dew from heav'n,
To our weak hearts for love's increase,
Thy Spirit here hath giv'n;
For faith made strong—for holy hope renew'd,
And patient zeal for truth with charity endued.

IV.

Lord of the Church!—thy name
In grateful hymn we laud;
Send down thy Spirit's quick'ning flame
Through all her courts abroad,
Till every heart among her children dear,
Glows with the holy fire which thou hast kindled here.

V.

In words which angels sang
When 'neath the list'ning sky,
Their sweet, triumphant anthem rang,
Answer'd by hosts on high,
We sing thy glory, and thy peace implore
On earth, as now in heaven, unbroken evermore.

VI.

GLORY TO GOD ON HIGH,
What nobler hymn could rise,
From hearts made one by charity,
By faith, whose longing eyes
Looks for the promise to Christ's body giv'n,
To be with her on earth, e'en as he is in heav'n?

VII.

GLORY TO GOD ON HIGH:—
ON EARTH GOOD-WILL AND PEACE;
Deem not that ere it reach the sky,
The glorious sound shall cease!—
The Church triumphant all the song hath heard,
And angels join with saints in blest, responsive word.

VIII.

The brotherhood of priests
Begin the thrilling strain:—
Its burthen,—voice by voice increas'd,—
Through many a soft refrain,
Commingling in one fervent tide of song,
Swells through the sacred dome from all the adoring throng.

IX.

In words, by angels sung,—
Echo'd by faithful souls
From age to age—from every tongue
The high thanksgiving rolls,
And saints in rest, the great departed band,
In spirit join'd with us, around us seem to stand.

X.

The angels too, are here,—
The compeers of that band
Whom Michael led; or such as hear
The voice of God's command,
Bright loyal spirits, that in order due
Their high behests fulfil, to all their duty true.

XI.

The strife-tost world without,
Our mutual anthem hears;—
The timid soul forgets its doubt,
The faithless quell their fears;
Till on each heart the voice of holy prayer
Falls like an angel's tone, subduing strife and care.

XII.

As slowly, ray by ray,
From arch and altar-stone,
Th' extinguish'd lamp-light fades away,
And darkness reigns alone,
How sweet, how holy, seems the lingering spell
Which binds us to the home our spirits love so well.

XIII.

REDEEMER!—is there one
Who from thy courts can go,
Thankless that love, in trial won,
Thus on each soul doth flow?—
Forbid it, Lord!—thy promis'd grace impart,
To bind in links of gold firm soul and trusting heart.

B.

From the Banner of the Cross.

MISPRINTS IN THE BIBLE.

Mr. Editor,—I have just been shown a copy of the Bible, which contains such a fearful perversion of the truth, through the carelessness of those who superintended the edition, that I beg leave to call the attention of your readers to it.

The edition referred to is a duodecimo, stereotyped by J. Howe, Philadelphia, and published by Judd, Loomis & Co., Hartford, Ct. The misprint occurs in 2 Tim., 2d chap., verse 16, and is as follows:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for *destruction* in righteousness."

Yes, Mr. Editor, here is an edition of the Bible, which may be in the hands of thousands, for it is stereotyped, in a notable passage of which "*destruction*" is asserted to be the end for which "all Scripture is given!"

That other perversions exist in this edition, I am certain; for in 2 Peter, 1st chap. and 5th verse, the command to "*add* to your faith virtue," is destroyed, by printing "*and* to your faith, virtue."

I have but one word to remark on the sinful, inexcusable negligence displayed on the part of those who superintended this edition of the Bible, and that is, that the whole edition should be recalled, and the most thorough revision of the text be instituted.

Does not this also show the absolute necessity of the Church's authoritative interference in the printing of her rule of faith? COVERDALE.

ADDRESS OF THE BISHOP TO THE FIFTY-NINTH ANNUAL CONVENTION OF THE DIOCESE OF NEW-YORK.

My Brethren of the Clergy and Laity,

I ask your attention to my annual address, and detail of Episcopal Acts.

On the Sunday next after the adjournment of the last Convention, the Nineteenth after Trinity, October 2, 1842, confirmed 3 in St. Michael's Church, *New York*.

Wednesday, 5, in St. John's Church, *Brooklyn*, admitted to Priests' Orders the Rev. Stephen Patterson, deacon, the assistant minister of the parish. He has since removed to the diocese of Tennessee.

In the afternoon, confirmed, at his residence, a sick member of Zion Church, *New York*, and his wife.

Twentieth Sunday after Trinity, October 9, in St. Andrew's Church, admitted its minister, the Rev. Ralph Hoyt, deacon, to the Priesthood. He has since relinquished this charge.

Twenty-first Sunday after Trinity, October 16, in the Mission Church of the Epiphany, admitted to the same order, the Rev. James Millett, deacon, an instructor in Trinity School, and temporarily assisting the missionary at the station.

October 24, received from a committee appointed, agreeably to the canons, to investigate certain charges against the Rev. David I. Burger, and report whether they constituted a sufficient ground of presentment for trial, a unanimous report, that in their opinion there was not sufficient ground of presentment.

October 31, it became my painful duty, under the 38th canon of the General Convention of 1832, to displace from the ministry the Rev. James R. Bayley and the Rev. John Knill, presbyters of this diocese. The clergymen present and witnessing the transaction, agreeably to the canon, were the Rev. Samuel H. Turner, D. D., the Rev. John A. Vaughan, D. D., the Rev. Thomas H. Taylor, D. D., and the Rev. Benjamin Evans, presbyters of this diocese.

Twenty-fourth Sunday after Trinity, November 6, in the Mission Church of the Holy Evangelists, *New York*, admitted Charles H. Williamson to Deacons' Orders.

Mr. Williamson is very usefully employed in ministering to a second French congregation in this city.

Saturday, 12, consecrated the Church of the Ascension, Esopus, *Ulster county*.

Twenty-fifth Sunday after Trinity, November 13, in Christ Church, Poughkeepsie, *Dutchess county*, admitted the assistant minister of the parish, the Rev. Homer Wheaton, deacon, to the Priesthood.

In the afternoon, confirmed 18, and preached again in the evening.

Twenty-sixth Sunday after Trinity, November 20, while on a visit to Newark, in the diocese of New Jersey, preached, in the morning and afternoon, in Grace Church, and in the evening in Trinity Church, in that city.

Advent Sunday, November 27, in St. George's Church, *New York*, admitted the Rev. Flavel S. Mines, deacon, to the Priesthood.

Mr. Mines has removed to the Danish West India island of St. Croix, where he has charge of St. Paul's Church.

November 30, received from the Bishop of Connecticut canonical notice of his having displaced from the ministry, David L. Devens, a presbyter of that diocese, agreeably to the 38th canon of the General Convention of 1832.

Second Sunday in Advent, December 4, confirmed 53 in Calvary Church, *Brooklyn*.

Fourth Sunday in Advent, December 18, confirmed 49 in St. Thomas's Church, *New York*.

Festivals of St. Stephen the Martyr, and St. John the Evangelist, Monday and Tuesday, December 26 and 27, attended in this city a special meeting of the Board of Missions.

Thursday, 29, assisted in Trinity Church, Boston, at the consecration to the episcopate of the Rev. Manton Eastburn, D. D., elected Assistant Bishop of Massachusetts. The Bishops of Connecticut and Western New York united with me in the assistance rendered on this sacred and deeply interesting occasion to our venerable Senior Bishop.

This event severed Dr. Eastburn from this diocese, with which he had been connected during his whole ministry, as well as his well-improved period of preparation for it. It severed, too, his connection with the Church of the Ascension in this city, which had its origin in his ministry, and which he served, with exemplary fidelity, and eminent tokens of divine blessing, as its rector, for more than fifteen years. He is succeeded in this parish by the Rev. Gregory T. Bedell, from the diocese of Pennsylvania. But you are prepared, my brethren, to hear, in connection with this record of joy and hope to the Church, one of mourning and of wo. The aged and apostolic man who presided at this consecration, the Right Reverend Alexander Viets Griswold, D. D., our senior bishop, in less than two months after the consecration of his assistant as Bishop of Massachusetts, died almost instantaneously, while just entering the house of the latter on a visit. Having enjoyed Bishop Eastburn's assistance for a few weeks, Divine Providence so ordered it that *in his house*, he gave up his soul to God, and surrendered to *him* his weighty diocesan responsibilities and obligations; Bishop Eastburn becoming, by this melancholy event, Bishop of Massachusetts.

Bishop Griswold was in the thirty-second year of his episcopate, and had been, ever since his consecration in 1811, the faithful overseer of the flock of Christ in the Dioceses of Maine,* New Hampshire, Massachusetts, and Rhode Island, and until 1832, of that also in Vermont, where he was then succeeded by its present bishop. This large portion of the Church he continued to the last to tend with unwearied fidelity and labor. Indeed, these seemed to increase as years multiplied upon him. The Sunday before his death he was engaged, from home, in episcopal and pastoral duties, and until a very few minutes of that melancholy event, was in possession of the uncommon health and vigor which invested his old age with so much of cheering and encouraging interest. On so sudden a death, in the care of so mature a Christian, the mind may dwell with the most consoling emotions of hope and trust and cheerful acquiescence in the will of God. But, brethren, my companions in the awful trust of the Gospel ministry, and you who, as objects of that ministry, are laid under the weighty responsibilities connected with Christian privileges, who of *us* are ready for so instantaneous a summons? Let us never forget that ours may be equally instantaneous.

On the demise of Bishop White, in 1836, Bishop Griswold became the senior member of the House of Bishops, and as such, according to its rules, its presiding officer; and was the third, since the organization of our Church, who has sustained that relation. Its present incumbent is the venerable Bishop of Illinois.†

First Sunday after the Epiphany, January 8, 1843, preached, morning and afternoon, in St. Mark's Church, Williamsburgh, *King's county*.

Second Sunday after the Epiphany, January 15, preached, morning and afternoon, in St. Ann's Church, Morrisania, *Westchester county*.

Feast of the Conversion of St. Paul, Wednesday, January 25, consecrated St. Paul's Church, Pleasant Valley, *Dutchess county*.

In the evening, confirmed 1 in that church.

Fourth Sunday after the Epiphany, January 29, confirmed 33 in St. Clement's Church, *New York*.

Tuesday, 31, confirmed at her residence, a sick member of St. Thomas's Church.

Septuagesima Sunday, February 12, confirmed 19 in Emmanuel Church, *Brooklyn*, and preached in the afternoon in St. Ann's Church.

Sexagesima Sunday, February 19, in the Church of the Redemption, *New York*, admitted the Rev. Richard T. Huddart, deacon, the assistant minister of the parish, to Priests' Orders, and preached in the evening in St. Matthew's Church, Jersey City, New Jersey.

Quinquagesima Sunday, February 26, confirmed, in the morning, 64 in St. Peter's Church, *New York*, and preached in the evening for a congregation in *Brooklyn*, served by the Rev. John F. Messenger.

Tuesday, 28, officiated, by special request, in Grace Church, Newark, New Jersey, at the funeral of the wife of the rector of that church, who had been for many years a beloved object of my pastoral care.

Ash-Wednesday, March 1, in the same church, preached in the morning, and read prayers again in the afternoon.

First Sunday in Lent, March 5, in St. Stephen's Church, *New York*, admitted to Priests' Orders the Rev. Charles D. Jackson, deacon, the assistant minister of the parish.

Second Sunday in Lent, March 12, in the morning, preached in St. Luke's Church, *Brooklyn*, a new parish, received into union at our last meeting, and flourishing well, and with most encouraging prospects of doing so permanently.

In the afternoon, confirmed 85 in the Mission Church of the Holy Evangelists, *New York*—a station, the great increase and prosperity of which, by the divine blessing on the very faithful and devoted labors of the missionary—labors evincing the sound expediency as well as sacred duty of sustaining and carrying out the distinctive principles of the Church, and the true spirit of her provisions for public worship and pastoral duty—should give joy and courage to the true friend of missions, and warm his heart with gratitude to Him from whom cometh the increase.

Third Sunday in Lent, March 19, in the Church of the Ascension, instituted the Rev. Gregory T. Bedell into the rectorship of the parish. My right reverend brother, the Bishop of Massachusetts, was present, and did me the favor of assisting in the institution-service, and of preaching the sermon.

Monday, 20, it became my painful duty to displace from the ministry, under the 38th canon of the General Convention of 1832, the Rev. Seth W. Beardsley, a presbyter of this diocese. The clergy present and witnessing the transaction, agreeably to the canon, were the Rev. John M'Vickar, D. D., the Rev. Benjamin I. Haight, and the Rev. Lewis P. W. Balch, presbyters of this diocese.

Annunciation of the Blessed Virgin Mary, Saturday, March 25, received, agreeably to the proper canon of the General Convention,‡ as a presbyter of the Protestant Episcopal Church in the United States, and of the Diocese of New York, the Rev. Daniel M'Manus, who had been admitted to Priests' Orders by a bishop of the Church of Rome. He has since removed to Tennessee.

Fourth Sunday in Lent, March 26th, confirmed 130 in the Mission Church of the Epiphany, *New York*.

Fifth Sunday in Lent, April 2d, in the morning, confirmed 24 in Christ Church, *Brooklyn*.

In the afternoon, confirmed 83 in All Saints' Church, *New York*.

Wednesday, 5th, received from the Bishop of Massachusetts notice of his having displaced from the ministry, agreeably to the 38th canon of the General Convention of 1832, the Rev. Samuel M'Burney, a presbyter of that diocese.

Sunday next before Easter, April 9th, confirmed 42 in the Church of the Nativity, *New York*.

Monday before Easter, April 10th, confirmed, at her residence, a sick member of All Saints' Church.

Wednesday before Easter, April 12th, performed the morning service of the day and baptized two adults, in St. John's Church, *Brooklyn*; where, as formerly, at week-day services, I was much pleased with the very interesting manner in which the choral parts of the service were performed by the boys of the parochial school, an institution in which the parish is very creditably conducting, under the immediate supervision of the rector, that important part of the Church's proper work, the education of her young members.

Easter Day, April 16th, preached and administered the communion in the Chapel of the United States Military Academy, *West Point*.

In the afternoon, confirmed 3 in the same Chapel.

This visit to that interesting establishment, made as all my visits to it have been, by the particular request of the chaplain, to whom are confided its religious exercises and instruction, confirmed the opinion long since formed on no small opportunities of personal observation, that parents may commit their sons to the training of that Academy with full assurance of as great safety to their religious and moral principles and habits, as is afforded in most of our literary institutions not of a strictly religious character, and I verily believe greater than in many of them.

Saturday, 22, preached in Trinity Church, New Rochelle, *Westchester county*.

First Sunday after Easter, April 23d, in the same church, admitted Elijah Guion, jr., to Deacons' Orders.

In the afternoon, confirmed 19.

In the evening, preached at Pelham Priory, the residence of the Rev. Robert Bolton, who, besides his stated Sunday morning service at St. Paul's Church, Eastchester, of which he is rector, held a Sunday evening service at his residence in the town of Pelham, where he superintends the all-important work of female education on Christian principles; accommodating, moreover, in the ample hall in which the above named service was performed, a neighborhood peculiarly destitute of spiritual culture, among whom his family are extending the blessings of Sunday school instruction.

Friday, 28th, laid, on Mr. Bolton's estate, the corner-stone of Christ Church, Pelham—an edifice which he formed the pious design of erecting for the benefit of the above mentioned spiritually destitute neighborhood,—and the first building devoted to religious worship and instruction, ever commenced in the town of Pelham.

On my return home, the same day, I received from the Bishop of Virginia canonical notice of his having displaced from the ministry, James M'Mechin, a presbyter of that diocese, under the 38th canon of the General Convention of 1832, for causes not affecting his moral standing.

Second Sunday after Easter, April 30th, in St. Luke's Church, *Brooklyn*, preached in the morning, and in the afternoon, confirmed 37.

This was the last of the annual confirmations for the cities of New York and Brooklyn. They were held in 11 churches, and 619 persons were confirmed.

Wednesday, May 3d, married a couple at Bay Side, *Queens county*.

Third Sunday after Easter, May 7th, preached and administered the communion in St. Paul's Church, *Albany*; in the afternoon, baptized an adult and preached in St. Peter's Church, and was much gratified in witnessing the catechising of the children by the rector; and in the evening, confirmed 95 in St. Paul's Church.

Monday, 8th, in St. John's Church, Cohoes, *Albany county*, admitted to the Priesthood the Rev. Edward F. Edwards, deacon, the missionary at Cohoes, herein succeeding the Rev. David I. Burger, who had resigned the station.

In the afternoon, confirmed 19.

Wednesday, 10th, consecrated St. Paul's Church, Whitehall, *Washington county*. I had here the pleasure of the company of my right reverend brother the Bishop of Vermont, who did me the favor of taking part in the consecration services, and of preaching the sermon. But the satisfaction usually attending the consecration of a church was in this instance greatly marred by the peculiar circumstances of the case. A similar service had been performed at Whitehall a few years before. Unhappily, however, the congregation had incurred, in the erection of the church then consecrated, an amount of indebtedness which, after a series of most depressing influences on both the spiritual and temporal condition of the parish, at length rendered unavoidable the loss of the sacred edifice. I can hardly describe what were my emotions on seeing this building, once given to God, and separated from all unhallowed, worldly, and common uses, now waiting in its degradation for appropriation to any purpose which the convenience or necessities or caprice of an individual may suggest. The parish, finding it impossible to retain the building, yielded to the painful necessity of abandoning it. It was a crisis truly dark and trying. In the person, however, of the very faithful and devoted young missionary who has the station in charge, it pleased God to provide an instrument and agent of His constant and untiring love, peculiarly meet for the emergency. He formed the godly determination not to forsake his people in this their heavy trial. He continued his labors in their behalf with his accustomed devotedness, going in and out among them, and gathering them for his public ministrations where best, in their expulsion from the house of God, they could be accommodated. God's blessing was not withholden. The spiritual prosperity of the parish continued to increase. The determination was formed to erect another church in strict conformity to their means. In due time the plain but very neat and convenient edifice of which the consecration is here recorded, was finished and *paid for*.

It is true, disappointment of expectations of aid believed to be reasonable, had much to do with the bringing about of the unhappy state of things which it has now been my painful duty to notice. Still the occasion is one which ought not to be overlooked, for again entering, in the name of the religion and Church of my Master, which are deeply interested in the matter, a solemn protest against the too prevalent disposition to erect churches without duly strict regard to the means of the parish. But little dependence should be placed on any other aid than that which is *secured*, and none to such an extent as that disappointment therein cannot be remedied by extraordinary effort on the part of the parish itself. And I would particularly impress upon my brethren of the clergy the very great importance of their abstaining, when churches are erected in their parishes, from any instrumentality in incurring greater expenditure than the lay-officers deem prudent and reasonable. In the modelling of churches, these officers should pay great regard to the views and wishes of the clergy, while *these* should leave to *them* the determining of the extent of expenditure, and, as the legitimate guardians of the sanctity of religion and the Church, and the morals of their people, utterly object to any measures which threaten the necessity of recourse to questionable worldly expedients for relief from indebtedness incurred in professed efforts for promoting the glory of God, the interests of the Church, and the welfare of the community.

In the afternoon of the day of the consecration of St. Paul's, confirmed therein 10; the Bishop of Vermont being again present, and performing a part of the confirmation service. After this service, administered in private the holy communion to a sick member of the parish.

Thursday, 11th, also in St. Paul's, admitted to the priesthood the Rev. Maunsell Van Rensselaer, deacon, the missionary at Whitehall.

Friday, 12th, confirmed, for the parishes of Zion Church, Sandy Hill, and the Church of the Messiah, Glen's Falls, Warren county, 7 in the Methodist meeting-house, Fort Edward.

Saturday, 13th, confirmed 31 in St. George's Church, *Schenectady*, and subsequently, at her residence, a sick member of the parish.

Fourth Sunday after Easter, May 14th, in Christ Church, Duanesburgh, *Schenectady county*, instituted into the rectorship of the parish the Rev. Kendrick Metcalf.

In the afternoon, confirmed 7.

Tuesday, 16th, in Trinity Church, Rensselaerville, *Albany county*, in the morning, baptized an adult and confirmed 11, and preached again in the afternoon.

Wednesday, 17th, in St. Paul's Church, Oakhill, *Greene county*, admitted to the Priesthood the Rev. James W. Stewart, deacon, the assistant minister of the parish.

In the afternoon, confirmed 10.

This parish, which I was happy to find in an unprecedented state of prosperity, has justly distinguished itself for the attention paid therein to the music of the Church. There are perhaps few congregations in the diocese in which the choral parts of the service are performed with greater solemnity and propriety. It was delightful to find in this retired rural parish so much done to recover this interesting department of worship from the general declining that it has suffered from the Catholic principles and spirit in which the Church of old consecrated it to the praise and glory of God.

Thursday, 18th, in Christ Church, Greenville, baptized a child, preached, and administered the communion.

Friday, 19th, in Calvary Church, Cairo, in the morning, baptized an adult and confirmed 2, and preached again in the afternoon.

Fifth Sunday after Easter, or Rogation Sunday, May 21st, in Trinity Church, Windham, preached in the morning, in the afternoon confirmed 13, and preached again at a later hour.

Monday, 22d, preached afternoon and evening in the Dutch Reformed Meeting-house, Prattsville.

Tuesday, 23d, preached in the Dutch Reformed Meeting-house, Gilboa, *Schoharie county*.

Wednesday, 24th, preached in a public meeting-house in the small village at the head of the Delaware River, in the town of Stamford, *Delaware county*.

The Ascension of our Lord Jesus Christ, May 25th, in St. Peter's Church, Hobart, instituted the Rev. Andrew H. Cornish into the rectorship of the parish.

In the afternoon, confirmed 11, and at a subsequent hour, a sick member of the parish at his residence.

Saturday, 27th, in St. John's Church, Delhi, instituted into the rectorship of the parish the Rev. George Waters, who had removed into this diocese from that of Massachusetts.

In the afternoon, confirmed 14.

Sunday after Ascension Day, May 28th, in Christ Church, Walton, administered the communion, preached twice, and married a couple.

Tuesday, 30th, in Franklin, administered the communion, at his residence, to a sick member of the Church, preached in a Congregational Meeting-house, and closed the duties of the day by performing the Office for the Visitation of the Sick in the chamber of the above mentioned sick person.

Wednesday, 31st, preached morning and afternoon in Immanuel Church, Otego, *Otsego county*.

Thursday, June 1st, baptized 2 adults and confirmed 5 in St. Matthew's Church, Unadilla.

Friday, 2d, in Christ Church, Gilbertsville, in the morning, baptized an adult and confirmed 8, and preached again in the afternoon.

Saturday, 3d, visited, with much satisfaction, the Parochial School of Zion Church, Louisville, an excellent establishment, in which, under the general care and supervision of the rector of the parish, the instruction of the young is conducted on Christian principles, and with a special reference to their correct training in the faith and duties of the Gospel as held and taught by the Church; and this, as it ever should be, in entire consistency with the most faithful and efficient teaching in secular branches. I cannot but express my heartfelt commendation of this excellent enterprise of our brethren in Louisville, so happily illustrating the influence for good of mutual confidence between a devoted and well qualified pastor and his flock.

I would that the minds of our clergy and people were drawn more and more to the momentous subject of education in its connection with man's character as a spiritual and immortal being. An observer of the times can hardly fail to see that the improvement of public morals is very far from keeping pace with the increased attention to learning which we witness all around us, and indeed that this is incompetent even to check the growing *deterioration* of public morals. This alarming defect in the prevalent system of intellectual culture, ought not to be lightly regarded. The remedy is a subject which should command the most awakened attention of every one who has at heart the best interests of society and the commonwealth. When this world's philosophy, and the political economists' social theories, have been tested to the utmost, and found wanting, the truth of God will remain in its native sufficiency, and his ministry and his Church be seen to present the only competent means of nurturing the human mind in the enlightened reception, love, and practice of the truth, and securing to society in every department the elevated and inestimable blessings of sound intellectual culture.

Whitsunday, June 4th, in Zion Church, preached and administered the communion; and in the afternoon confirmed 25.

Monday in Whitsun-Week, June 5th, in the school-house at West Burlington, for the parish of Christ Church, baptized 3 adults, preached, and administered the communion; and in the afternoon confirmed 10.

Some years ago, former efforts for sustaining the Church in this town had so lamentably failed, that it became my painful duty to report the parish as extinct. Previously, however, to this visit, a new parochial organization had been effected, and I was rejoiced to find a state of things, through the divine blessing on eminently laborious and faithful pastoral ministrations, encouraging the most cheering hopes.

Tuesday in Whitsun-Week, June 6th, for the parish of St. John's Church, Exeter, preached and administered the communion in the Methodist meeting-house, and in the afternoon confirmed 3.

Wednesday, 7th, in St. Luke's Church, Monticello, baptized 2 adults and administered the communion, and in the afternoon confirmed 8.

Thursday, 8th, in Christ Church, Cooperstown, confirmed 21 in the morning and 2 in the afternoon.

Friday, 9th, in St. Timothy's Church, Westford, confirmed 6 in the morning, and preached again in the afternoon.

Trinity Sunday, and Feast of St. Barnabas the Apostle, June 11th, in the morning, confirmed at her residence a sick member of St. John's Church, *Troy*, and afterwards 87 in St. Paul's Church.

In the afternoon, administered the communion at her residence to a sick member of Trinity Church, Lansingburgh, *Rensselaer county*, and afterwards confirmed 21 in Trinity Church.

In the evening, preached in St. John's Church, *Troy*.

First Sunday after Trinity, June 18th, confirmed 11 in St. James's Church, *New York*.

Wednesday, 21st, and two following days, attended in *Boston* the annual meeting of the Board of Missions; on the second day of which, being the senior bishop present, I administered the holy communion, agreeably to a standing order of the Board, and with the assistance of right reverend brethren. You will recollect that, agreeably to a request made by the Board at its special meeting in December, collections were made in its behalf, very extensively throughout the United States, on or about Quinquagesima Sunday. I cheerfully commended the object to the liberality of my diocese, in consequence of the severe disappointment of expected means which the Committees of the Board had experienced in their operations, and the consequent heavy pressure of debt under which they were laboring. It appeared by the reports of the Treasurers at the annual meeting, that a liberal response had been made to the call. I sincerely participated in the general satisfaction thus experienced by the Church at large; but cannot suffer this occasion to pass without expressing the hope that there may be no future recourse to such an expedient for paying the debts of any of our Church institutions. And I would have the necessity avoided, by so regulating and graduating their operations as that heavy indebtedness shall not be incurred. I regard it as a serious abuse of the Christian doctrine and duty of trust in Divine Providence, and a serious departure from the truth and justice of the Gospel, when responsibilities are assumed, and enterprises undertaken, beyond the reasonable prospect of the sufficiency of means ordinarily obtained. This can be no more excusable in *bodies than in individuals*, and the evils it occasions are as justly a blemish upon character in the former case as in the latter. And when such delinquent bodies are associated for religious purposes, mournful occasion is thereby given to the enemies of the Lord to blaspheme.

Besides, whatever success may attend these special appeals is rarely found to add materially to the permanent means of the usefulness of the institution concerned, while it often tends to withdraw the needed aid from others engaged in the same common cause. Reaction seldom fails to follow unusual efforts; while the system of exciting appeals which is not an unnatural result, changes essentially the character of the good done. This resolves itself into too much of mere yielding to impulse or importunity; thus becoming rather a dexterous worldly expedient, and a successful financial operation, than that practical result of the holy Christian principle of love, which is rendered by God's grace so extensive a means of spiritual efficiency, and whose nourishment and strength are found, not in occasional *extraordinary efforts*, but in the uniform, quiet habit of doing good for conscience' sake.

It would not be difficult to show the unfavorable bearing of the other system on the integrity both of evangelical doctrine and evangelical piety, and what danger there is in it of encouraging weaker Christians to something not very far removed from holding to the merit of works, and from thinking rather of human expedients than the operation of divine grace on the heart. I would that none of our institutions should engage in operations requiring larger pecuniary means than there is good reason to believe may be the result of such devotion to the cause of Christ as fact gives ground to hope that the ordinary influences of divine grace will kindle in the hearts of Christians. And I would have the clergy lay fairly before their flocks, and press earnestly and faithfully upon them, the great Gospel principle, that without cheerful and liberal devotion of their worldly substance to the cause of Christ, all their faith, and all their prayers, their attendance, however punctually, at church, and their approach, however frequently, to the altar, cannot be expected to be acceptable to their God; but as illustrating their guilty inconsistency, must be abomination in His sight. I would have them plainly speak the divine word which pronounces covetousness to be idolatry, and therefore makes every covetous man recreant to his baptismal pledge, and virtually a heathen in the sight of God.

Second Sunday after Trinity, June 25th, in St. Paul's Chapel, *New York*, admitted Jacob De La Montagnie Moore to the holy order of Deacons.

Monday, 26th, and the four following days, attended in this city the annual meeting of the Trustees of the General Theological Seminary—an institution possessing a claim which time, and its operations and influences, greatly strengthen, to the confidence and patronage of the Church. This, as well as its sister institution of our national Church, the Board of Missions, has not indeed been left without experience of hostility even within that Church itself. The ecclesiastical authority under which each acts, the general confidence of the Church so long evinced towards each, and the wholesome provision made in each for the due and orderly effecting of such changes as may, from time to time, seem desirable and proper, have uniformly been with me sufficient grounds for doing what I could in aid of both; and added to my grateful conviction of the good which both accomplish, induce me again to commend them both to the liberal patronage of my diocese. If a distinction is allowable between them, it would seem to be in favor of the Seminary. No truth is more intimately interwoven with an enlightened zeal for the Gospel than the paramount importance to the suc-

* For the first eight or nine years of the bishop's episcopate, Maine was a part of the Diocese of Massachusetts.

† Bishop Griswold's predecessors, as senior bishops, were Bishops Seabury and White, the consecration of the latter having been next in order to that of the former. Between Bishops White and Griswold, there had died Bishops Prevoost, Madison, Claggett, Robert Smith, Bass, Jarvis, Benjamin Moore, Parker, and Hobart. Between Bishops Griswold and Chase, there have died Bishops Dehon, Richard C. Moore, Kemp, Croes, and Bowen.

‡ By an unfortunate oversight, this canon was not printed with the body of canons attached to the Journal of the last General Convention, that of 1841. It is to be found on the 121st page of that Journal, and is as follows:—

CANON.

Of Clergymen ordained by Bishops not in Communion with this Church, and desirous of officiating or settling in this Church.

When a deacon or priest, ordained by a bishop not in communion with this Church, shall apply to a bishop for admission into the same, as a minister thereof, he shall produce a written certificate from at least two presbyters of this Church, stating that from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the communion to which he has belonged, has not arisen from any circumstance unfavorable to his religious or moral character, or on account of which it may be inexpedient to admit him to the exercise of the ministry in this Church; and shall also, not less than six months after his application, in the presence of the bishop and two or more presbyters, subscribe the declaration contained in the seventh Article of the Constitution: which being done, the bishop, being satisfied of his theological acquirements, may receive him as such.

cess of the Gospel's cause in its integrity and purity, of *a well trained ministry*. And if circumstances can add force to this view, they are surely found in the present position of the Church. Never were there more required in those who are set for the elucidation and defence of the Gospel, the strength and clearness of mind to which deep and extensive study is so favorable; and the store of knowledge which *it* only can afford; and never has evangelical truth suffered more egregious betraying from the false glosses of partial learning, and the concessions and blind impulses of ignorance, whether coupled with well-meaning zeal, or presumptuous vanity. From whatever quarter the present violent hostility to the true Catholic evangelical system comes, whether Popish or Protestant, it needs that it may be effectually met, no small increase of the theological learning which generally abounds among us, and a truer perception of the real line between truth and error than appears to be possessed by many who seem ambitious of distinction as champions for the truth. The Church possesses no means for meeting this emergency so promising of success as her Theological Seminary. A truly enlightened desire to secure for her the inestimable blessing in both the parochial and missionary department of her work, of the services of able ministers of the New Testament, will naturally lead to the liberal support and faithful nurturing of that school of the prophets.

The Seminary is favorably distinguished, in its claims on the confidence of the Church, by its *sound organization*. Each diocese is represented in its Board of Trustees in fair proportion to the number of its clergy and the amount of its contribution, as far as relates to the clerical and lay members of the Board; and in the Episcopal branch, which, as well as the clerical and lay branch, can claim the prerogative of a distinct vote on all questions, every diocese is on an equality with every other. The bishops too, in both their joint and individual capacity, are *visitors* of the Seminary, and thus have, each or any of them, the right, at any time, of entering its walls, and inspecting its general condition, and every department of its operations. If human arrangements can challenge rightful confidence, shut out all pretext for seeking improvements or remedies in other than a strictly orderly and churchlike manner, and in this way *secure* improvements and remedies, when the Church calls for them, surely the organization of our General Theological Seminary is of this character. Again then I would affectionately exhort my brethren of the diocese to be forward in the Christian duty of sustaining it.

At the Commencement of the Seminary, **17** young gentlemen received its testimonial, and were thus enrolled among its alumni, an honor which, in this institution, is rightly confined to those who acceptably pursue its whole course of study. If a different policy were pursued, the alumni of the Seminary would include a very large portion of our clergy. As it is, they have amounted in all to **264**, of whom **247** are among the present clergy—a body of Christian ministers to whom, with fewer exceptions than human infirmity would render reasonable, the Seminary may well point for evidence of its efficiency in the cause of the Gospel.

The last Commencement of the Seminary was the first one celebrated under the new order of arrangements, by which those occasions are rendered less of an academical and more of an ecclesiastical and spiritual character. There were no dissertations read. The delivering of the testimonials was preceded by morning prayer and a sermon by a bishop, and succeeded by the administration of the Lord's Supper, furnishing a fitting close to the academic year, a Christian parting with the young brethren who had just finished their studies, and a delightful season of solemn communion between bishops, clergy, and people from various sections of the Church, and of commendation to God's mercy, through the great sacrifice then commemorated, of this blessed institution.

(*To be continued.*)

THE CHURCHMAN.

SATURDAY, OCTOBER 7, 1843.

THE CONVENTION OF 1843.

Whatever view may be taken of the questions which were discussed in our late Convention, or of the principles which lay beneath them, our readers will all unite with us in an expression of gratitude to the great Head of the Church for the good order which marked the deliberations of the Convention, and the peacefulness of its termination.

The most striking feature of this Convention—and one which has awakened in our mind emotions of gratitude and honest pride mingled with a painful sense of responsibility—has been the intense interest which the laity of the Church have manifested in its proceedings, and the brilliant talents which they have brought to the aid of its deliberations. The names of Chief Justice JONES, the two OGDENS, JOHN DUER, THOMAS J. OAKLEY, GULIAN C. VERPLANCK, J. FENNIMORE COOPER, and others of like eminence for station, intellectual endowments and moral worth, are a constellation which would do honor to any deliberative body. Devoutly thankful are we to the Giver of every good and perfect gift for having disposed these His servants to devote their talents to the service of His Church, while at the same time we feel—as what clergyman must not feel?—overwhelmed with the sense of the awful responsibility devolved on us as "ambassadors of CHRIST, and stewards of the mysteries of GOD," to guide and assist such men in the use of their gifts, and the direction of their labors. Especially as we listened to the persuasive eloquence of Mr. Duer, and the dispassionate arguments of Judge Oakley, and considered these gentlemen as the representatives of a large class of laymen whose hearts were true to the Church, but whose perception of her real principles and interests might, perchance, be obscured; whose judgment might be warped, and whose affections and labors might be misguided in consequence of some ignorance or remissness, some pride or obliquity on *our* part, which had made us either deficient in the matter of our duty, or needlessly offensive in the manner of discharging it; and when we considered, moreover, that the good intentions of these earnest brethren, supposing them to be wrong, might, in the Great Day of Judgment, secure their joy and reward, while their errors—if errors they committed—might be laid to *our* charge, and cover *us* with shame and confusion, we could not but feel most deeply the obligation which rests upon us, and may we not add, on all our brethren of the clergy?—to be more humble, more watchful, more diligent in the discharge of our sacred trust, and especially in cultivating those studies and those tempers which will enable us to show out the true principles of the Church, and so commend them to the consciences of her lay members as to allay their fears, to disarm their prejudices, to conciliate their regard, and secure more and more their steadfast and enlightened co-operation.

We speak the more feelingly on this point, because the result of all our observations on the acts and temper of the late Convention, as gathered from the informal and out-door remarks of its members and attendants, as well as from its formal proceedings and debates, has been the thorough conviction that the dangers which impended over the Convention, and threatened to disturb the harmony of its deliberations, were chiefly if not wholly owing to defective or erroneous views of the polity and principles of the Church, and of the respective rights and duties of its several orders. We heard and saw enough to convince us, that so far as these were understood, so far the disposition to unity which was generally manifest was suffered to take effect; and that the misapprehension of these, or the want of information respecting them, has been the main fountain of whatever jealousies and exacerbations have arisen. For this want of information, and misapprehension on the part of the laity, we of the clergy are in a great measure responsible; and if we now reap the fruits of our own negligence, we have no right to complain.

If the people of our country are prompt to resist encroachments on their own rights, they are equally generous in conceding and maintaining the defined and acknowledged rights of others. This indeed is a striking feature of their character. They need only to know and understand the rights of any man in order to respect them, and defend him in the exercise of them. It is a man's transgression of his own rights, and his consequent infringement on the rights of others, that excites their jealousies and resistance; but let it only be seen that he is moving in his proper orbit, discharging the duties proper to his station, and exercising his rights within their prescribed limitation,—and in proportion to the strength, energy, and determination which he shows, is he beloved, respected, and sustained.

"Let the bishop of the diocese, when he acts as bishop, e. g., when he addresses to us his charge from the pulpit, make what remarks and admonitions he will, and we will receive them with deference and respect: there it is his right to warn and rebuke, and we will support him in the discharge of it: but when he takes his seat in Convention, the bishop is merged in the Chairman; he becomes as one of us; his acts are our acts, his recommendations are our recommendations, his censures our censures; in short, he has no right to go out of the prescribed routine of his duties, and say or do any thing on which it is not equally our right to express a judgment of concurrence or dissent." Such, after the delivery of the bishop's address, were the feelings expressed out of doors, and alleged as the ground of an "attack"—as the New York American calls it—on a certain part of the Bishop's Address.

Now it needs, we think, but little reflection to convince any Churchman that these views proceed on a misapprehension of the bishop's position in Convention. He stands there—it cannot be otherwise—as the bishop of the diocese, as the spiritual father and counsellor of both clergy and laity; and it is in this character, of which he cannot be divested, that he delivers his address to Convention and presides in its deliberations. As bishop, he reports to his clergy and to his people, through their delegates, his official acts; and the suggestions which he may make, and the counsels which he may offer, and the judgments which he may express, come to us with all the weight of his office, whatever that may be. They are not to be regarded as the voice of the Convention; (indeed, the divine office of the bishop invests them with a higher and holier character;) they require no action on the part of the Convention; they are purely Episcopal, and an attempt of the clergy to make them theirs, or of the laity to make them theirs, by a vote of sanction and approbation, is plainly incongruous, and a confusion of orders which have their separate rights and responsibilities. For the same reason, a vote of censure, a protest, or expression of dissent, would be equally incongruous. Be the suggestions and counsels what they may, they are the bishop's, and not the clergy's, not the people's; and as the bishop's, they must be received in Convention with such deference as is due to the dignity of the office, whatever that may be, and must pass in that character from the Convention and through its delegates, to the whole of the diocese.

It is, we believe, one of the fundamental principles on which the Constitution of the Protestant Episcopal Church in the United States is founded, that the powers of ecclesiastical government emanate from the Church. As in our civil constitution the powers of the Federal Government are derived from the people, so in our ecclesiastical constitution the powers of the General Convention are derived from the Church. The General Convention does not delegate its powers to the Church, but receives them from it; nor have any powers been delegated to the General Convention by the Church, except such as could not be conveniently exercised without it. In a word, the General Convention is the creature of the Church, and not the Church the creature of the General Convention; and if it were not so, the question, Where was your Church before the General Convention? would be more vexatious to us Protestant Churchmen than the hackneyed one of the Papists, Where was your Church before Luther? To the latter we answer, Where was your wheat before it was winnowed? or, Where was your face before it was washed? But if the Church derives its powers from the General Convention, what answer could we give to the former?

Now the Church for the purposes of government may be viewed in three orders, the Bishops, the Presbyters and Deacons, and the people. These orders have their respective powers and rights, and whatever powers they have not delegated to the General Convention, still belong to them in their respective orders. The people, the Presbyters and Deacons, and the Bishops, retain respectively the right to exercise all the powers which they have not delegated for the purposes of general ecclesiastical government. For instance: A canon of General Convention requires the bishops to make a statement of their official acts to the Annual Conventions of their respective dioceses. In this matter, therefore, they retain no discretionary power, having consented to be bound by law to make the statements in the time and manner prescribed. But there is no canon which limits their Address to the character of a statistical report; and hence, having consented to no such limitation, they retain the power inherent in their order, to weave into their statements of official acts, such godly admonitions and counsels as seem to them fitted "to banish and drive away" from their respective dioceses, "all erroneous and strange doctrines contrary to God's word."

If these views are borne in mind it will be seen, even by those (if such there be) who do not allow their correctness, that imputations have been cast on the clergy, and especially on the bishop, for some of the transactions at the late Convention which are far from just. The attempt for instance to lay the resolutions of Judge Oakley on the table, or to have them indefinitely postponed, has been attributed to a wish to check discussion and stifle debate. If by this be meant that there was a disposition to screen the official acts of the bishop from the most searching scrutiny, or, if found to deserve it, from the severest condemnation, the charge is unjust. The official acts of the bishop are matter of public notoriety, and if they contravene any law of the Church, or any of her "Articles of Religion," they render him liable to presentment by the Convention, or by any three of the bishops of the Church. The ordination of Mr. Carey had been fully and publicly discussed in every possible aspect of the case, and the Convention were, therefore, prepared to act at once on any motion relating to it. But independently of this view of the matter, there were two good reasons for the summary disposal of Judge Oakley's resolutions. In the first place, the Church has never delegated to the General Convention the power of authoritatively interpreting rubrics, and therefore to invoke their interposition was nugatory. Each diocese must interpret rubrics for itself; and hitherto there has been no other check against discrepant interpretations and practices than a *recommendation* of the House of Bishops. In the next place, the preamble and both the resolutions of Judge Oakley were—to use the expression of their apologist, the New York American—"an official attack" on the Bishop of the Diocese. Of course, they were not intended to be an attack, either by the distinguished gentleman who moved their adoption, nor by the able advocate who supported them, nor perhaps by any persons who voted for them. Still they seemed to be such to others; and this opinion of them, on the part of all who embraced it, was a sufficient reason for wishing to dispose of them in the most summary manner; for "an attack" on the bishop, except in extreme cases when a presentment should be moved, is a most incongruous procedure on the part of his assembled diocese.

We are not now arguing in behalf of the correctness of these views. We merely say that being honestly entertained, as we believe them to have been, by a large proportion of the clergy and laity, they furnish an adequate explanation of the grounds of their vote without subjecting them to the ungenerous imputation of an arbitrary desire to stifle discussion.

The motion, however, to lay on the table was felt, even by some who acknowledged its justice, to carry an appearance of harshness which it was expedient to avoid; and being lost by the non-concurrence of the lay vote, the resolutions came up on their merits, and were made the special order of the day for Friday, 12 o'clock. They were, as we have said, most powerfully supported by John Duer, Esq., in a speech which, for ingenuity, persuasiveness, studied courtesy of language, and general ability, could not well be surpassed. At the conclusion of Mr. Duer's speech, T. L. Ogden, Esq., moved the reference of the resolutions to a special committee, refusing, however, we are happy to say, to accept of Mr. Duer's proffered amendment, that the Committee be instructed to make an immediate report. The reference to a committee at all was firmly resisted by Chief Justice Jones and D. B. Ogden, Esq.; the former of whom argued, that the reference would be vain, and a needless hinderance to the regular business of the Convention; that if the Committee should embrace, as in ordinary fairness it ought, persons of both sides, there would probably be a report and a counter report, and that thus a matter would be kept hanging by the eyelids, on which the Convention was prepared to act at once: while the latter argued that the resolutions, however designed, were in tendency and effect a censure on the bishop; that he for one had no doubt of the meaning of the rubric or the propriety of the bishop's conduct under it; that he believed the Convention had none, and that it was absurd to ask for the solution of a doubt which they did not entertain; that if individuals of the Convention had a doubt on the subject, they might apply in their individual capacity to the General Convention, who, no doubt, would give the subject a respectful attention; but that it was not in reason that *their* doubt and *their* action should go forth as the doubt and action of the whole Convention. The firmness of these two gentlemen was mainly instrumental in arresting a temporizing course in respect to the resolutions and securing their prompt rejection.

We speak of the debate from memory, and with reference only to the points which made the chief impression on our mind; referring for particulars to the account of the proceedings in another column, (to be continued in our next,) which comes from one who, at the time, employed his pen for the purpose. The speech of Mr. Duer, and indeed all else that was said on the subject, (with the memorable exception of the developments of John Anthon, Esq.; to whom, with only a change of number, we could fancy Mr. Duer applying the line—

Pol! me occidistis, amici,
Non servastis, ait)

showed very plainly that the whole subject was too well understood to be elucidated by discussion. The debate in which Messrs. Duer and John Anthon were the chief speakers, began about half past 12 o'clock; and by 4 o'clock a vote taken first on the "resolutions as amended," and next on the resolutions, proved them to be negatived by a majority of the laity, and an overwhelming majority of the clergy. On the resolutions as amended, the clerical votes stood, Ayes 18, Noes 101; and the lay votes, Ayes 35, Noes 53; and on the "resolutions," the clerical votes were, Ayes 18, Noes 97; and the lay votes, Ayes 37, Noes 47: the discrepancy being attributable, as we believe, to the circumstance, that after the former vote had been taken, several left the house, under the impression that the business was finished.

We come now to speak of an exciting occurrence, which, inasmuch as it has been the occasion of much misunderstanding and unkind feeling, is to be most deeply lamented. The bishop in the course of his address had taken occasion to speak in terms of commendation of several Church journals—among others the Churchman—as suitable helps to the clergy and laity of his diocese, in their efforts to promote the principles and interests of the Church. The doctrines of the Churchman, and especially its alleged tone and spirit, are, as is well known, offensive to a portion of the diocese; in whose behalf a document, expressive of dissent from this part of the Bishop's Address, and condemnatory of the doctrines and tone of the Churchman, was read by Mr. Duer, who requested that after the signatures to it were completed, it might be entered on the minutes. Hereupon the bishop arose, and with an animation and indignant warmth that electrified the audience, expressed his surprise that gentlemen who were so tenacious of their own rights, should be so regardless of the rights of others; reminded the Convention that he sat among them not merely as their Chairman, but as their bishop, and the bishop of the diocese, and was bound not merely for his own sake, but for the sake of the Church, to guard the trust committed to him; declared peremptorily that he would not receive the document, and would not suffer it to go on the minutes; adding, that in this decision he threw himself on the good sense and piety of the clergy and laity; that if they did not sustain him he should look for support to a higher power, being determined to maintain the principle, if necessary, at the sacrifice of his life.

Now there can be no doubt, that the members of Convention who signed this protest, had a right to hold their opinion, and to act upon it. They have a right to dissent from the bishop's recommendation, to express their dissent in a hundred different ways, and to ring all the changes of the alphabet in denouncing and condemning the Churchman. All this would be perfectly fair; they disapprove the doctrines of the paper, and have no sympathy with its tone and spirit, and cannot, therefore, be expected to assent to a recommendation of it, from whatever quarter it may come. Their judgment of the paper, and their conduct respecting it, are matters which they must settle with their own consciences; and so far as they exercise their judgment, and direct their conduct without infringing on the rights of others, neither the bishop of the diocese, nor any mortal under heaven, has just ground of complaint. Beyond this limit they, we trust, have no wish to go; and within it no one can deny them full liberty to expatiate.

But the question is, whether the entrance of this dissent on the minutes of the Convention, be not an encroachment on the rights of others. Blackstone has taught us, ("Rights of Persons," vol. 1, p. 168,) that it is one of the peculiar rights of the House of Lords for a member, "when a vote passes contrary to his sentiments, to enter his dissent on the journals of the House, with the reasons for such dissent;" whence we infer that no such right is recognised in the House of Commons, or any other deliberative body in the British nation; and a correspondent of the Evening Post, in an article which we have transferred to our columns, has shown, we think, that the rule which forbids a minority to enter its protest on the journal of a House, is founded in reason, and sustained by prescription. Viewing the Convention, therefore, merely as a body of equals, its Chairman, it would seem, was justified, on merely parliamentary grounds, in refusing to receive Mr. Duer's protest; nay more, was bound to refuse it, as an encroachment on the rights of the body over which he presided. But this is a low view of the subject: for the Chairman of the Convention was the bishop of the diocese, and as such he was solemnly bound to cause his Address to go forth invested with the peculiar weight and dignity of his office. To have sent it forth, however, in connection with an expression of dissent on the part of a portion of the clergy and laity, would have been to strip it of its Episcopal character, and in effect to admit that the Address was the voice of the assembled clergy and laity, and not the voice of their bishop; the voice of the members, and not of the head. It is not, in this aspect of the case, that we deny the right of a minority, as such, to enter their dissent, but we deny the right of the two orders, i. e., the presbyters and laymen, to do so; and that on the ground of its being an infringement on the rights of the Episcopal order. For if the two orders of presbyters and laymen have it thus in their power to neutralize the various parts of the Address, where is the Address itself? and where is the bishop? Such a proceeding seems to us very like the members of a congregation rising in church to express dissent from the preacher. Indeed, we cannot but think, that the request of Mr. Duer, though made, of course, without a perception of its bearing, was, in *principle*, a request that the bishop would consent to unbishop himself, and decapitate his diocese; and we cherish the hope that that distinguished gentleman, even if he do not assent to the correctness of this view, will at least make allowance for the operation of it on the minds of others, and commend the warmth and promptitude with which Bishop Onderdonk asserted the rights of his order, or in other, and to us more grateful words, discharged the duties of his station. What would he say to a judge, who, after having addressed the jury, should suffer an advocate to confront his address with a protest, and place before the jury a dissent from the doctrines of the bench, with the reasons on which it was founded?

We have never been able to see that the ordination of Mr. Carey involved any principle, either new in itself or peculiar to the American Church; and we regard the harmless resolutions offered at the late Convention, by the opponents of the measure, as an acknowledgment to this effect. We hope, therefore, most sincerely, that the persons concerned in it may return to their old relations, and let the matter sink, as far as possible, into oblivion. It is under the influence of this feeling, that we have penned the above remarks; considering the matter as now settled, and regretting most sincerely any offensive expressions into which we have been unguardedly betrayed, we are willing to extend the olive branch on any terms which do not involve the surrender of principle.

Reported for the Churchman.

FIFTY-NINTH ANNUAL CONVENTION OF THE DIOCESE OF NEW-YORK.

Our report in the last number of the Churchman brought up the proceedings of the Convention of the diocese to 3 P. M. of Thursday, October 28th, at which hour the Convention adjourned.

At 6 P. M. the Convention again assembled; and, after the minutes of the morning session had been read by the Secretary, the result of the elections was reported by the inspectors. On the ticket for delegates to the General Convention, the laity agreed with the clergy in the choice of the Rev. Dr. Brown of Newburgh to fill one of the two vacancies in the clerical delegation, but chose the Rev. Dr. Milnor of New York, instead of the Rev. Dr. Sherwood of Hyde Park, elected by the clergy. David B. Ogden, Esq., was chosen by both orders to fill the vacancy in the lay delegation. As supplemental delegates, the Rev. W. L. Johnson and Rev. Dr. Creighton were elected by the clergy; but there was no choice on the part of the laity. The Missionary Committee for the past year were re-elected by the clergy, and also by the laity, with the exception of Messrs. Floyd Smith and A. L. M'Donald. In the election for the Standing Committee, the clergy and laity united in the choice of the same members as before. On motion, it was resolved, that the election to fill the vacancies in the committees already named as incomplete, should be postponed; as much valuable time would be consumed in the slow mode of election by ballot.

The Committee on the Fund for Aged and Infirm Clergymen, presented the report of the Treasurer, showing its prosperous condition, and the relief it was yielding to several of those to whose long and faithful service in the Church this return (as our diocesan truly observed) was due, not as a charity, but as a most just debt. Dr. Wainwright gave the canonical notice of a proposed alteration in the 16th canon.

After which, Judge Oakley, of the delegation from St. Thomas's Church in this city, moved to suspend the regular order of business for the purpose of allowing him to introduce some resolutions on which he desired the action of the Convention. Some debate ensued on this motion, but it was finally negatived, for the reasons that it was an interruption of the regular order of business, and also that the Convention were in ignorance of the nature of the resolutions—Judge O. declining to declare their purport till permitted to read them. Against this decision several members rose to speak, but as there was no motion made, the chair sustained it, and was proceeding to the regular business, when Dr. Wainwright requested that, from courtesy and deference to the respected member, the Convention would reconsider their vote, and moved accordingly. Dr. Higbee seconded the motion, and after some further discussion, the motion prevailed, and the order of business was suspended.

Judge O. observed, that the resolutions which he was about to present, had grown out of recent occurrences in the Church. The object of them was to dispose satisfactorily of certain embarrassing questions connected with those events. But although they were based on the occurrence particularly alluded to, yet they expressed no opinion concerning it, or the course of those who were engaged in it. Neither did he desire to call out an expression of opinion from this Convention, any farther than was necessary to direct the attention of the General Convention to the resolution of the doubts that had been raised touching the rubric to the proper action under which reference had been made in the bishop's address. And in alluding to the recent case of ordination from which these resolutions sprang, he wished to be explicitly understood as expressing on his own part no opinion whatever of it. Such differences existed in the opinions and statements concerning it of men whom he equally respected, that he could come to no decision on it in his own mind—and must therefore be considered as expressing none. It appears, from the address of the bishop, that, in his view, when in the service of ordination the rubric requires a call to be made on "the people" for specified objections to the candidates presented for ordering, it is not made upon the clergy present, who are not included under this expression, and therefore they have no right to respond to the call. Others take a very different view of the rubric; and believe all who may be present at the time to be included in the meaning of the expression used in it. This had been his own view. He had supposed that there was nothing against the power of any clergyman to answer the call of the bishop, and enter his protest as one of "the people," under the provisions of the rubric. But though the bishop thinks that a presbyter is not one of the people, is there any just reason for saying that he is not one of the congregation? And the call is made by the bishop on all who are present in the Church. He is unable therefore to determine why the bishop adopts the view which he has expressed. Still, he can truly say, that he has formed no opinion in the case. His only wish is to have the doubts which were entertained fully resolved, and the matter set finally at rest. For this reason, it seems a proper case upon which to call on the General Convention for their decision; and to secure this action was the object of the resolutions which he proposes to submit. The first of these resolutions brings the subject of the true construction of the rubric before the General Convention. At present he is ready to acquiesce in the view of the bishop; yet such differences of opinion exist as plainly make it advisable to refer the matter to the decision of that body. The importance of the resolution appears when it is reflected, that, under the present construction, when any objections are publicly made on the part of a presbyter to the ordination of a candidate, those objections cannot be entertained if they have been previously examined and determined on in private. As to the mere wording of the resolution, he does not insist on it as it now stands. He is indifferent to the expression, so that the sense of it is preserved. Judge O. proceeded to read the preamble and first resolution.

Whereas it appears that a doubt exists as to the true construction of the rubric, which directs that, in the ordination of a candidate for orders in the Church, the bishop shall call on the *people* to make known the existence of any impediment to such ordination, whether any presbyter in the church has a right to respond to such call, as one of the people—and whether, in case any impediment be alleged, and the same has undergone a previous investigation upon a private complaint, and has been determined by the bishop to be unfounded, it is or is not the duty of the bishop to suspend such ordination:—Therefore, for the purpose of solving such doubt,

Resolved, That the delegates from this diocese to the General Convention be requested to bring the subject to the notice of that body, that such action may be had thereon as may seem meet.

The second resolution, Judge O. remarked, grows out of the same transaction as the first; and in order fully to comprehend its object, it becomes necessary to allude to the circumstances of the ordination to which it owes its origin. The examination of Mr. Carey by the Special Committee appointed for that purpose, although entirely satisfactory to the bishop, had produced great discussion and agitation. The most contradictory statements concerning it had been put forth by the members of that Committee; and gentlemen of the highest standing in their profession, and equally entitled to his respect, are thus placed in the attitude of direct opposition to each other. This is a matter of the deepest regret; and to guard against its repetition is the object of the resolution which he is about to propose. He must again say what he had already said, that he has formed no opinion of the course of the bishop and those who concurred with him in this matter. It is impossible for him to come to a satisfactory conclusion, if all the statements that had been put forth were to be received. But it is necessary to the peace of the Church that something should be done. The bishop, in his opening address to the Convention, has allowed that an extreme case may occur, in which a presbyter would be justified in interposing his protest. A bishop might violate the rule of the Church, and no alternative might be left but that of openly protesting against his course. This is at least a possible case: and suppose it to occur, what evil consequences would flow from it! How much misconception, in the presence instance, of the conduct of the bishop! How necessary then, for his sake, to guard against such a possibility. So also in what an attitude presbyters might be placed! They might come into conflict with each other, and appear in this aspect to the world. This has actually been the fact in the present case—it is essential to the peace of the Church to prevent the recurrence of it. He might speak also of the position of the candidate himself. Innocent, perhaps, of the charges which are made against him, yet for want of definiteness in the mode of expressing his sentiments, misunderstood by others, he goes out into the world under a shade of suspicion which rests on all his future course. He cannot right himself, for he is met by counter-statements which invalidate his own. Why then permit such a state of things? He is told that the General Convention has power to rectify it. In this case he wishes that this Convention will instruct its delegates to request that body to provide some statute by which the bishop shall be required, when he receives an objection to the ordination of a candidate from one or two of his presbyters, to give notice to them of the time and place of his examination, and permit them to take part in it; the questions and answers in every such case to be reduced to writing. This cause will be attended by the great advantages of precision and clear understanding. Judge O. then read the resolution:

Resolved, That the delegates from this diocese to the General Convention of the Church, be requested to propose for adoption to that body, at its next meeting, a canon which shall, in substance, provide, that when the bishop shall receive from any two presbyters, objections in writing to the ordination of any candidate for orders in the Church, notice of the time and place of the examination of such candidate shall be given to such presbyters, who shall thereupon have the right to be present at, and take part in, such examination; and that all questions put to such candidate, and the answers made by him, shall be reduced to writing, for the avoidance of misunderstanding or mistake.

Judge O. again expressed his indifference to the details or the wording of the resolutions, but was anxious only to embrace in them those principles which should impart a definite character to the examination, and give authority to the objectors to participate in it.

The reading of the resolutions being called for, they were read by the President.

Rev. Dr. Lyell wished to test the sense of the house upon them, and therefore moved their indefinite postponement.

Thomas L. Ogden, Esq., desired a different disposition of them, and would move that they be laid on the table. They come from such a quarter and involve such considerations, as seem to require this course. More deliberation is necessary than can be exercised at the present time. He desired to have them taken up and considered at a future meeting of the Convention.

John Duer, Esq., said, if this motion was not intended as a substitute for a final postponement of the resolutions, he had not objection to it. He would cheerfully agree to postponing them till to-morrow, on condition that they should then be taken up for consideration.

Chief Justice Jones hoped that they would be laid on the table generally. There was much important business to be transacted.

Dr. Lyell withdrew his motion in favor of Mr. Ogden's.

Mr. Duer remarked, that this was only a courteous mode of putting off the consideration of the resolutions altogether. He would not consent to it, unless on the condition already named, that they be taken up to-morrow. He would suggest whether it is respectful to the mover, or to a numerous body in the Convention, to dispose of them in the manner proposed. After the powerful and unanswerable reasons that the Convention had listened to, is it respectful to the mover, without a single reason or argument being urged against them, to put off the resolutions? Is it a proper course for the majority to pursue? He hoped that, in courtesy to the distinguished mover, they would consent to let them lie over to be considered at another time during the present session of the Convention. He would give other reasons for this course of procedure.

Here Mr. D. was interrupted by numerous calls to order, on the ground that the merits of the resolutions were not now under discussion. The question was called for. Mr. Duer moved that it be taken by orders.

Mr. Ogden explained, that he had no desire to lay the resolutions on the table for the purpose of avoiding their discussion, but merely to postpone that discussion. The design of his motion is not their indefinite postponement, but to have it in the power of the Convention to consider them at another time.

Mr. Duer moved as an amendment that the resolutions be printed and made the order of the day to-morrow, at 12 o'clock.

Judge Jones said, that a motion to lay on the table, is not susceptible of amendment.

Mr. Duer expressed a different opinion.

Judge Jones did not wish to commit the Convention to the question of considering the resolutions. He desired not to be limited as to the time of taking them up.

The bishop expressed the desire to hear the opinions of gentlemen as to the objection of Judge Jones, to guide him in deciding the question.

D. B. Ogden, Esq., agreed with Judge J. in thinking that a motion to lay on the table cannot be amended. It was so decided by the President.

Mr. Duer renewed the motion, that the question upon laying on the table be taken by orders.

The bishop referred to Article 7th of the Constitution, which requires five votes to sustain such a call. Five were given.

Rev. Dr. H. Potter thought that there was no essential difference between the wishes of the two parties. One class of the speakers desired to lay the resolutions on the table, so as to consider them to-morrow; and others with a view to do with them what the Convention should please. We determine nothing by this disposition of them.

Dr. Wainwright observed, that it was obvious the movers of the resolutions were anxious to have an expression of the opinion of this Convention. For his own part, he wished them to have it. For this purpose, if in order, he would move that they be made the special order of the day to-morrow. This motion was decided not to be in order.

Rev. W. Richmond said, that the friends of the resolution should reflect that if they allowed them to go on the table, the Convention may not consider them at all. He wished to have them discussed. What would be the effect on the Church of Christ, of suppressing debate on a question so deeply affecting its interests? When the laity are so equally divided in sentiment, it is but proper and right to consider the subject respecting which their minds are disagreed.

Rev. Dr. Anthon wished to ask if names of the individual laity might not be called and recorded, instead of having it done by delegations. Many of them had expressed the wish that this mode should be adopted. This has often been the method practised in the General Convention.

The bishop stated that it had never been done so in the Convention of this diocese.

Dr. Anthon asked how the mode which he proposed could be reached?

The bishop answered, in no way, except by a change of the customary mode of the diocese.

Dr. Anthon moved that lay delegates be called on individually for their votes.

W. H. Harison, Esq., thought that this course would require an alteration of the Constitution.

The bishop then read the 7th Article, requiring that the laity should vote in Convention by congregations.

Mr. Duer said that if the resolutions were once laid on the table, the consent of both orders would be necessary to take them up again.

Rev. Dr. Hugh Smith hoped that the members would realize the fact, that laying the resolutions on the table would certainly prevent their being taken up again. The attempt was already made to muzzle debate—

The bishop called the gentleman to order.

Dr. S. resumed, and hoped that gentlemen would vote understandingly.

The names of the clergy were then called, and 95 voted in the affirmative, and 21 in the negative. Of the laity, 39 parishes voted in the affirmative, and 45 in the negative. The two orders not concurring, the motion to lay on the table was lost.

Mr. Duer renewed his motion that the resolutions be printed and made the order of the day for to-morrow, at 12 o'clock.

It was moved by a member, that the vote be taken by orders.

Various motions (some for adjournment) followed in quick succession—appeals were made to, and from decisions of the President—and little could be distinctly heard and understood, till Dr. Wainwright rose and observed, that if the friends of the resolutions thought it important and due to them that they should have a chance of being heard to-morrow, they ought to be heard; and he was in favor of adopting this course.

Rev. Smith Pyne made some remarks which we did not hear, but was interrupted by a call to order.

Mr. Duer renewed his motion.

Mr. Harison moved that the resolutions be taken up after the regular business to-morrow.

Judge Jones remarked, that much of the regular business remained to be done, and therefore hoped that the resolutions would be postponed to no particular time.

The bishop then put the question, and the motion of Judge Duer prevailed.

The accounts of the Treasurers of the Convention, and of the Seminary, were presented and read.

The bishop gave notice of the celebration in the morning of the Festival of St. Michael and All Angels.

The Convention then adjourned to Friday, 9 A. M.

(*To be concluded next week.*)

We anticipate the order of occurrences in reporting the proceedings of Convention, by publishing the following Addresses of the Bishop.

[Address delivered before the consideration of Judge Oakley's Resolutions.]

Brethren,—I cannot resist the solemn impulse of duty to address to you, before entering on the special business of the morning, a few words of affectionate counsel.

The eyes of the world are upon us. THE EYE OF GOD IS UPON US. Wicked attempts are making without to rend us asunder by jealousies, and provoke dissension in our happy communion. To meet these, be we all as one man. Clinging to Christ, His Cross, and His Church, let us resolve that we *will* be one, in order, in affection, and in all other particulars of that Spirit of Christ which should be in all His members.

Happily the shape given to the resolutions now before us, and the principles, feelings, and intentions, avowed by the respected member who introduced them, give us no just reason to fear the introduction of doctrinal points, which cannot be here settled, and the discussion of which can do nothing but harm; or of those having personal bearings, the extent of whose malign influences can hardly be conceived.

In the fear of God, the love of Christ, and pure and holy devotion to his Church, go on. And let me affectionately commend to you the blessed spirit manifested in the great and judicious Hooker, when the end of his holy life was approaching—(*which of us knows how near the end of his life he may be?*)—and of which this sacred festival has reminded me. Speaking of the solemn period just after that saint had received the Holy Communion—which I would to God all of you had done this day—his biographer observes:—"which"—the administration of the Communion—"being performed, the doctor thought he saw a reverend gayety and joy in his face; but it lasted not long; for his bodily infirmities did return suddenly, and became more visible; insomuch that the doctor apprehended death ready to seize him: yet after some amendment, left him at night with a promise to return early the day following: which he did, and then found him better in appearance, deep in contemplation, and not inclinable to discourse; which gave the doctor occasion to inquire his present thoughts. To which he replied, THAT HE WAS MEDITATING THE NUMBER AND NATURE OF ANGELS, AND THEIR BLESSED OBEDIENCE AND ORDER, WITHOUT WHICH PEACE COULD NOT BE IN HEAVEN; AND OH THAT IT MIGHT BE SO ON EARTH!"

[Address at the close of the Convention.]

Brethren,—It is a blessed fact, interwoven with the whole history of our Church, delightfully indicative of its conservative character, and which ought to command our devout gratitude for the overruling grace of God, that differences among us never make any serious inroads on our unity and harmony. Over and over again have the enemies of Christ and His cause predicted the reverse, and as often have their predictions—and what, from the obvious spirit in which these were obtruded, it hardly is a breach of charity to call their *hopes*—been frustrated. Events have occurred, on which serious differences of opinion have been conscientiously maintained. Discussions have arisen in which honest warmth has existed. Sometimes good men have been taken off their guard, and yielding too much to natural impulse in their feelings and sensibilities, have spoken unadvisedly with their lips, and thus provoked danger of undue passion and excitement. The decision once made, however, all has been quieted. The enemy has been ashamed, being deprived of the power of saying what he gladly would have said against us, that we too have been rent by dissension and schism. Our union has been strengthened, and our mutual affection unimpaired. Under God, this has been largely occasioned by the happy polity which gives to all orders of men among us—bishops, clergy, and laity—their respective opportunities of full influence in our concerns.

Our present position has prompted these remarks.

This Convention has been one of no common interest. It is unusually large. It came together under the expectation by all, that questions

of an unprecedented character might be brought before it, and that causes of much excitement might grow up in it. The Church throughout our land has looked to it as one of very special importance. Opponents and enemies of the Church, whether under the Christian name, or of ranks hostile to it, anticipated confusion and schism as the result; and friends there were who could not dismiss fears of danger of that result. Serious questions have arisen. Earnest debate has ensued. Every one has had a fair opportunity to be heard. The decision has been duly and orderly made. Surely I am not wrong in anticipating, that what has been will be. Christian submission and contentment will characterize us all. Discord will cease. Union and harmany will be restored; and all will go to their respective homes with renewed resolutions to devote themselves to the service of Christ and His Church. May it be so! I ask, dear brethren, the union of your prayers with mine, that God, of his infinite mercy, will grant that it may be so.

The Bishop of this Diocese has received from the Wardens of St. John's Church, Huntington, Suffolk county, canonical notice of the election of the Rev. Moses Marcus to the rectorship of the parish.

The Rev. Robert Shaw has been canonically transferred to this diocese, from that of Connecticut, and the Rev. Richard M. Abercrombie, Deacon, from that of Pennsylvania. The former has charge of St. Philip's Church, Philip's-Town, Putnam county, and the latter of St. Andrew's Church, in this city.

The Rev. David I. Burger, having removed from this diocese to that of Michigan, and been there received, has changed accordingly his canonical residence.

Episcopal Visitation. The Bishop's Appointments for Visitation have been altered, by a change of time, for *Greenburgh, Tarrytown, Sing Sing,* and *Peekskill*, and the addition of *Rossville.*

The General Theological Seminary bids fair to open with a larger class than has ever before entered the Institution: the names of more than thirty applicants for admission being now before the Faculty.

"Mutual Forbearance Recommended in Things Indifferent," is the title of a sermon of Dr. Hook, admirably adapted to the times. It is reprinted and for sale by J. A. Sparks, 109 Nassau street.

Tales of the Village. *By* Francis G. Paget, M. A., *Rector of Elford, and Chaplain to the Lord Bishop of Oxford. First American Edition.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chestnut street. 1843.

The first, second, and third series, in as many small volumes, of these popular tales, are now offered to the American public. At present we have only room to commend them, and we do it most heartily, to all who desire edification combined with amusement.

We concur in the annexed article of the Gospel Messenger, and regret that our present engagements do not now allow us to express our views on the subject more at length:

An Appeal by the Rev. Washington Van Zandt, late Rector of Grace Church, Rochester, N. Y.

This pamphlet, as we learn on perusing it, has been prepared by the Hon. William H. Seward, late Governor of the State. It reviews the matter of the unfortunate controversy which prevailed some two years ago. The perusal of this pamphlet, we think, cannot fail to convince the community at large that Mr. V. Z. was a most cruelly persecuted man. Passing by the several letters appended to the appeal, we cannot but regard that of the venerable Vincent Matthews, as affording most triumphant testimony. The language of such a man cannot fail to find its way to the good sense and good feeling of the reader.

CLERICAL CHANGES.

The Rev. S. Hanson Coxe, jr., has accepted the charge of Bethesda Church, Saratoga Springs.

The Rev. Thomas C. Yarnell has taken charge of Christ Church, Williamsport, Lycoming county, Pa., and desires that all papers and letters for him may be sent to that place.

The Rev. Charles Aldis, deacon, having resigned his missionary appointment in North Carolina, and accepted the temporary charge of St. Peter's Church, Perth Amboy, N.J., requests all letters and papers intended for him, to be directed to the latter place.

A Letter, *Sustaining the Recent Ordination of Mr. Arthur Carey.* By Stephen H. Tyng, D. D., *Rector of the Church of the Epiphany, and one of the Editors of the Episcopal Recorder, Philadelphia.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chestnut-street. 1843.

The article of Dr. Tyng, in the Recorder of last week, in defence of Mr. Carey's ordination, is creditable to his candor, and has excited such interest in these parts, as has led to its publication in a pamphlet form; for the title of which, however, since it may be thought somewhat broad, it is but fair to remember that the author is not responsible. We had marked a portion of the article for insertion before we had received the pamphlet. In the remaining part, for which we refer to the pamphlet, Dr. Tyng pushes the argument somewhat farther than we are prepared to follow.

"In regard to the actual final protest: was the subject of it one that came within the prescription of the rubric? I confess myself unsatisfied with the evidence of this. I shall not be suspected of dealing lightly with the difficulty suggested. My course in reference to all the questions of Popery, is at least well known, by those who know any thing of me. But are the assembled congregation at an ordination, old and young, male and female, to be considered, in the view of the Church, as judges of the intellectual and doctrinal qualifications and preparation of candidates for orders? In such an assembly, we can recognise no respect of persons. Any two have as good a right to object, as any other two, when the call is made—'Brethren, if there be any of you who knoweth,' &c. Nor can two presbyters, in such circumstances, be considered more competent witnesses than any other two men or women who are present in the church. The only question is, what have any persons a right to object to the candidate proposed? It must be answered, I think, clearly that, which persons so situated may be supposed, or competent, to know. The exhortation is 'any impediment, or notable crime, &c., for the which he ought not to be admitted to that office.' There can be no question that avowed Popery is an impediment which ought to be an exclusion in such a case, even if it be not a notable crime. But is a charged or suspected tendency to Popery, an equal impediment, if it were reasonably known? Or is it such an impediment, even when established, as comes within the intended reach of the exhortation and the rubric, to which reference is made? Any moral crime is within the judgment and view and ability to testify, of all persons present, who have had opportunities of witnessing it; and it may have been entirely unknown to the bishop and presbyters engaged in the ordination. And of any fact within such a range, any persons present may justly testify. The very fact, that the bishop is required by the rubric, absolutely to 'cease from ordering the person until such time as the party accused shall be found clear,' shows that the fact implied is something which can be demonstratively proved, or shown to be untrue. It must be something, in regard to which there can be no liberty of judgment, whether it exist or not; or whether, if existing, it be right or wrong. The bishop is bound to stay all proceedings, till the person 'be found clear,' of course implying by the testimony of others, and not by his own assertions merely.

"But it seems to me, when the Canons of the Church, have provided three years' study for the candidate for orders, under the supervising direction of the bishop, and three distinct examinations by the bishop and presbyters into the results of this education, in order to ascertain and exhibit his mental and theological sufficiency for the work of the ministry; and then require him in the 7th Article of the Constitution to subscribe the declaration of his faith in the Holy Scriptures of the Old and New Testament as the Word of God, and containing all things necessary to salvation, and an engagement of conformity to the doctrines and worship of the Church, the ministry of which he is seeking; that the door cannot be considered as left open, for any persons at the very last, to declare their dissatisfaction with him on this ground, to the effect of arresting his ordination. If so, then any person present may be allowed to make any conceivable objections of this character, which seem to them important,—either to the manifest injury of the candidate, if they be regarded by the bishop, or to the manifest breaking up of all order and decorum in the service, if they be disregarded. The decision in this case, what supposed doctrines are 'an impediment or notable crime,' would be left entirely to the judgment or prejudices of the persons making the objection. And if one may charge supposed Popery, another may accuse of Calvinism or Arminianism, or Puritanism, or whatever seems to any to be grievous religious error, or a doctrinal deficiency amounting to just impediment to ordination in our Church. It must depend then wholly upon the character, and will, and personal theology of the individual bishop, what effect each particular charge should be allowed to have.

"If such objections were to be considered in order in their nature, and regarded as such, inasmuch as the bishop has no liberty of action by the rubric, one bishop must necessarily suspend one class of candidates, and another must refuse another class, according to the particular views of each, to the certain breaking up of all order and propriety in our service, and all regularity in our discipline; and as I shall attempt to show subsequently, to the violation of the actual rights of the candidate himself. Our patchwork Church, no longer at unity in itself, would then exhibit the strange incoherence, that Bishop A. would not ordain Popish men,—nor Bishop B. Calvinistic men, nor Bishop C. Arminian men, &c.,—and what would be the inevitable result, but the complete breaking up of our whole Church throughout the land? The impossibility of erecting with any equity, such a tribunal for judgment in theological questions, as would be found in the minds of every promiscuous congregation, or of carrying it out to any result, but confusion and dissension in the Church; and the entire opposition of such a plan to the canonical provisions of the Church, in regard to the preparation and examination of candidates for orders, lead me to conclude with certainty in my own mind, that the possible impediments suggested to the consideration of the congregation, cannot be mental, or theological impediments, of which the bishop and presbyters must be reasonably judged far better informed than they,—but must be moral impediments which any persons in the congregation may know, though the bishop do not.

The moral character of the candidate has been also certified by canonical testimonials,—but these may be, to a great extent, with but partial knowledge, in the persons signing them. Any persons are competent witnesses of moral facts. Many persons may know facts which are wholly inconsistent with the testimonials which have been given. The congregation are supposed to be witnesses of the life and conversation of the candidate. They are therefore called upon to testify what they know upon this subject, and their testimony is of course to be considered and examined according to the rubric. I have not been able to convince myself that the protest at the ordination which is particularly referred to, was within the range of this rubric, or consequently, much as I respect the persons involved, and regard the difficulty proposed, an orderly or just proceeding; though the novelty of the question, and the occasion, and the fact, that the principle involved, was as yet unsettled, must shield from all censure in this incident of the occasion, men, who had so faithfully discharged their duty in this whole crisis. If our Canons do not sufficiently reach possible theological errors, some other method of greater stringency must be discovered. But I cannot as one agree, that the extremity of any case, will hereafter justify or warrant, that which seems to me, an illegal effort to meet its supposed evils."

From the Evening Post.

Saturday Evening, 30th Sept.

To the Editor,—Sir—I have just been looking over, in a public reading room, the several accounts given in the papers of this city, of the proceedings of the late Episcopal Convention held here, and in which I sat as a lay delegate from a country parish. One or two of these give an entirely erroneous and distorted view of the proceedings of that body; in others, substantially correct, there are some errors doubtless accidental and unintentional. I have seen none presenting a fairer and more accurate outline of the transaction of the Convention than that given in the several articles on the subject in your paper. But the editorial statement of the closing scene of the Convention, given this evening, though correct as to the facts, presents them mixed with comments giving a very mistaken construction to the act of the presiding officer. I say *mistaken*—for the article bears on its face its own evidence of having been written in a spirit of perfect candor and justice widely different from that spirit which prompts others to assail as an act of high-handed ecclesiastical usurpation and tyranny, a simple and honest exercise of ordinary and customary duty. As the subject is likely to be misunderstood in many quarters, having been thus misrepresented, whether intentionally or from accidental want of information, you cannot—and I am very sure that you will not—refuse me an opportunity of correcting such misapprehensions in your readers and the public at large. Your statement has the following paragraph on the point to which I refer:—

"Mr. Duer offered a paper for the journal, near the close of the proceedings. It was a dissent from some of the opinions expressed by the bishop in his annual report. This incident produced the only occurrence which can be properly called 'exciting,' that took place during the session. That Mr. Duer was wrong, there can be no question among cool-minded men. He had no right to ask that the Journal of the Convention should be made the record of his opinions on such a subject. The bishop, however, committed as great an error, though with the apology of having acted on a sudden impulse, and under circumstances likely to awaken honest feelings. He decided, of himself, that the paper should not be received; manifesting a strong personal sense of its presumption and impropriety. His manner was that of strong indignation, rather than of anger, and this is always taking, more especially when the sense of the common mind shows that it is rightly awakened. To the Convention alone, however, belonged the power of saying what shall, or what shall not go on the journal."

I am confident that a little further examination of the matter will convince you that your censure of the bishop (fair and candid in intention, as well as respectful in expression, I allow) was wholly unfounded, and that far from arrogating to himself any power pertaining to the Convention alone, he merely discharged his proper official duty, and had no *right* to decide otherwise than he did. Indeed, it happened that I was myself just about to rise on hearing the protest read, to demand of the bishop that he should refuse to receive the paper, and to require this of him, not with reference to the protest being an unwarrantable interference with his peculiar episcopal duties, but as an act of necessary duty to the Convention as its presiding officer. His own rapid and firm decision anticipated me, and probably others, and rendered our interference needless.

There is nothing better settled as a general and fundamental rule of all legislative and deliberative bodies whose practice is governed by the English and American parliamentary usage, or common law, that no protest or paper of that nature, embodying the opinions of a part only of the house, can be ever received by the speaker or other presiding officer. It is his duty to reject it as a matter of course, and to pass to the next order of business, unless there be a unanimous assent of the house. The house may also order it to be received by an express vote of the body, so as to make the paper in some sort their own. If that be refused, the whole is passed over as a mere nullity, and until such a resolution the speaker or president must pass it over.

This rule does not depend upon arbitrary parliamentary by-laws. It is founded in the good sense and reason of the matter. No individual or minority of a body ought to be allowed to utter and record in its name, and on its journal, opinions upon which the sense of the majority is not or cannot be expressed. Resolutions may be offered, or petitions presented, or bills introduced by individuals, and on these the house decides when it pleases. So the arguments and reports of a committee are received, because the committee have "leave given them" to report. But a protest in the character of that offered by Mr. Duer, if admitted as a matter of right, is to give to a few the privilege of recording on the official journal, which speaks in the name of the whole, censure or approbation of acts upon which the majority has expressed an opinion; upon which (as in this case) they might consider as out of their jurisdiction, and therefore improper to pronounce any opinion whatever; or which from the protest being introduced amidst the pressure of necessary business, and in the last hurried hour of a session, they could not express their own sentiments were they so inclined.

The rule stated is therefore established in every legislative body in which the English language is spoken with the single and peculiar exception of the House of Lords, where the right of protest, like that of voting by *proxy*, is a peculiar privilege assumed in later times by the aristocracy. In the British house of Commons and the colonial parliaments, in the Congress of the United States, and the legislatures of our several states, the presiding officer has no more right to receive a protest than he has to allow an absent member to vote by proxy. This has been repeatedly so decided in the Senate and Assembly of New York.

I write hastily and without access to authorities of parliamentary law, or leisure to search journals, but I speak with confidence in what I assert; it is fixed in my memory from having been myself an actor in a similar transaction.

Above twenty years ago, when a member of the Assembly of this state, a bill had passed, considered by several members as unequal and unjust in its operation upon some parts of the state. A respectful protest was prepared and signed by some ten or twelve members of whom I was one. It was read by one of the members in his place, and handed to the chair.

The Speaker refused to notice it, and passed on to the next order. We insisted warmly on our supposed right, and some debate ensued; the Speaker was sustained by the House without distinction of party; and the explanations and authorities stated by him and others, convinced me that he was right and that we were in the wrong. I have since observed that the question has been repeatedly raised in our state and elsewhere, and always with the same result.

Thus it is not even in the discretion of the presiding officer to refuse or not. It is his duty to do so, until he be afterwards expressly directed by a vote of the house, or their unanimous assent without resolution; and if he alone dissents, the house is not unanimous. Whether or no, when a body is constituted as the Senate of this state, or the United States, and this Convention, with an ex-officio presiding officer, not chosen by themselves, and having his own peculiar duties and privileges, even a vote of the body could compel him to receive any matter touching the exercise of those peculiar duties, personal to him, and not pertaining to the legislation of the body, is again another question; and there is high authority and good reason for thinking with the bishop, that the house has not such a power, or, at least, could not exert it justifiably.

Bishop Onderdonk observed, that he sat there in a double capacity, as the presiding officer of the body and as the Ecclesiastical head, having his own peculiar power and consequent responsibilities. His subsequent remarks were confined to the latter view of the subject. The first view of the matter at once struck some of us of the laity, and we should, had it been necessary, have insisted upon the papers being returned without further notice, as the bishop's duty, not simply to the rights of his Episcopal office, but in respect to us, the clergy and laity assembled in Convention; and this he was bound to do, even had the protest been personally acceptable to himself.

I trust that these considerations are quite sufficient to convince you, and any other fair-minded man, that the bishop's decision here, instead of being "a high-handed act of tyrannical usurpation," was precisely what every presiding officer of the Senate and Assembly of this state, for the last forty years, would have felt himself bound to do under similar circumstances, as an ordinary exercise of parliamentary authority and duty. Such a duty, and consequent authority, are surely not impaired—but, on the contrary, must be strengthened—by their happening to coincide with the deeply felt conviction so strongly expressed by the bishop, of the duty of defending from aggression the independent exercise of his own peculiar official duties. Yours,

A Lay Delegate.

TO CORRESPONDENTS.

"Laicus" is received.

"W. A. A." is in type, but unavoidably deferred.

It is much against our wish to defer, even for a single number, the effusion of "M. N. M." on the closing scene of the late Convention; it will appear, of course, in our next.

MARRIED,

In this city, on the 3d inst., by the Rev. Gregory Thurston Bedell, the Rev. John B. Richmond, of Providence, R. I., to Mass Harriet Evelean, eldest daughter of the late George Cooper, Esq., of New York.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Monday, October 9, Rossville, *Richmond County.* Laying of corner-stone.

Wednesday, 11, Greenburgh, *Westchester County.* 12, Tarrytown. 13, Sing Sing.

Eighteenth Sunday after Trinity, October 15, A. M. Phillipstown, *Putnam County;* 3 P. M., Cold Spring. 16, Peekskill.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Westchester County. Fifteenth Sunday after Trinity, September 24th, confirmed 22 in St. Peter's Church, Westchester.

City of New York. Sixteenth Sunday after Trinity, October 1st, in St. John's Chapel, admitted to the order of Priesthood, the Rev. Libertus Van Bokkelin, Deacon, Instructor in St. Paul's College, College Point, Queen's County. Morning prayer was read by the Rev. Orsamus H. Smith, Missionary at Port Jackson, Montgomery county, and West Charlton, Saratoga county, assisted by the Rev. Orlando Harriman, Jun., Assistant Minister of Christ Church, and Principal of the Irving Institute, Tarrytown, Westchester county, who read the Lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Jonathan M. Wainwright, D. D., an Assistant Minister of Trinity Church. The same presbyters, together with the Rev. William H. Walter, joined the Bishop in the laying on of hands. In the evening, confirmed 3 in St. Mary's Church.

CALENDAR.

OCTOBER.

8. Seventeenth Sunday after Trinity.
15. Eighteenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
29. Twentieth Sunday after Trinity.

NOVEMBER.

1. All Saints' Day.
2. Thanksgiving Day, unless another day be appointed by the civil authority.
5. Twenty-first Sunday after Trinity.
12. Twenty-second Sunday after Trinity.
19. Twenty-third Sunday after Trinity.
26. Twenty-fourth Sunday after Trinity.
[On this day the Collect, Epistle, and Gospel for the 25th Sunday are to be used.]
30. St. Andrew the Apostle.

NOTICES.

CHURCH OF THE REDEMPTION,

Sixth street near Second Avenue.

This Church is opened for Divine Service on Sunday evenings, at 7½ o'clock.

New York, October 7, 1843.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

New York, Oct. 7, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
Oct. 7, 1843. 35 Murray street.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.

139 Broadway, September 30, 1843.

SEAMEN'S CHAPEL.

Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Oct. 7, 1843.

ACKNOWLEDGMENTS.

GENERAL PROT. EPISCOPAL S. S. UNION.

The treasurer acknowledges the receipt of the following sums:

From St Peter's ch, Hobart, $1 20; Christ ch, Patterson, Putnam co, $1; association of St George's ch, New York, for Promotion of Christianity, by Rev Dr Milnor, rector, $50; from the church at M A, $2 50; St Paul's ch, Whitehall, $1; St John's ch, Fort Hamilton, $1. Total, $59 60.

John W. Mitchell,
Treasurer G. P. E. S. S. Union.
New York, October 5, 1843.

N. Y. P. E. SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From St John's ch, Cohoes, Rev Edward F Edwards, $2; St George's ch, New York, Rev Dr Milnor, $50; Church of the Annunciation, Rev Dr Seabury, $7 46; Zion ch, Louisville, Rev A B Beach, $6 12; Ascension ch, Esopus, A D Traver, $2 38; Christ ch, Manhasset, J P F Clarke, $3 88; St Paul's ch, Glen Cove, Rev J P F Clarke, $2 75; Trinity ch, Windham, T S Judd, $4; St Paul's ch, Sing Sing, Rev C H Halsey, $10; St Mary's ch, New York, Rev W Richmond, $1; St John's ch, Kingston, Rev W A Curtis, $2; Zion ch, Wappinger's Creek, Rev G B Andrews, $10; St Thomas' ch, Mamaroneck, Rev J M Ward, $3 04; St Andrew's, and Trinity chapel, Staten Island, Rev Dr Moore, $14 30; Christ ch, Patterson, Rev A P Smith, $2; Christ ch, Duanesburgh, Rev K Metcalf, $5; Calvary ch, Brooklyn, Rev W H Lewis, $5 40; St James' ch, Hyde Park, Rev Dr Sherwood, $15; St Peter's ch, Peekskill, Rev W Barlow, $2 50; Female Auxiliary Education Missionary Association of St Paul's chapel, New York, Mrs Berrian, treasurer, $10; Christ ch, Brooklyn, Rev Dr Stone, $17 22; Zion ch, Greenburgh, Rev Dr Creighton, $10. Total, $186 05.

James F. De Peyster, Treasurer,
New York, Sept. 27, 1843. 51 South-st.

The FUND for AGED INFIRM CLERGYMEN.

The Treasurer of the Convention has received for the fund for Aged and Infirm Clergymen, since last acknowledgment, the following contributions, viz:—

From Emmanuel ch, Little Falls, Rev E Livermore, $5; St John's ch, Johnstown, Rev Dr Wheaton, $5; St John's ch, Monticello, Rev E K Fowler, $3; Zion ch, Sandy Hill, Rev J A Spooner, $7; Church of the Ascension, Esopus, Rev A D Traver, $1 87; Trinity ch, Fairfield, Rev Wm Baker, $3; Christ ch, Patterson, Rev A P Smith, $1 38; St Peter's ch, Peekskill, Rev Wm Barlow, $5; Christ ch, Brooklyn, Rev Dr Stone, $26 61; Trinity ch, Lansingburgh, Rev A T Twing, $10; Trinity ch, West Troy, Rev W H A Bissell, $4; St Luke's ch, Stillwater, Rev R Hubbard, $1 16; St Paul's ch, Oakhill, Rev J W Stewart, $2; St James' ch, Newtown, Rev G A Shelton, $8 33; Trinity ch, Rensselaerville, Rev R Washbon, $2 62; St John's ch, Cold Spring Harbor, Rev I Sherwood, $1. Total amount, $86 97.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
Oct. 3, 1843. 55 Water street

PROTESTANT EPISC. TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:

From Church at M A, $2 50. Mrs Gen Ross, donation, 1. St George's ch, Flushing, Rev F J Goodwin 6. Trinity ch, West Troy, Rev B Bissell 4. St James' ch, Hyde Park, Rev Reuben Sherwood 6. St John's ch, Ogdensburgh, Rev Hewlet R Peters 3. St Paul's ch, Whitehall, Rev M Van Rensselaer 1 50. Calvary ch, New York, Rev Smith Pyne 20. St John's, Fort Hamilton, Rev J D Carder 3. Total amount, $47.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, Oct. 5, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From St Paul's ch, Waddington, St Lawrence co, Rev J A Childs $2 37. St George's ch, Flushing, Rev F J Goodwin 12. Trinity ch, West Troy, Rev B Bissell 4. St James' ch, Hyde Park, Rev R Sherwood 6. Christ ch, Duanesburgh, Rev K Metcalf 5. St Paul's ch, Whitehall, Rev M Van Rensselaer 1 50. St Matthew's ch, Unadilla, Rev N H Adams 3 50. Calvary ch, New York, Rev Smith Pyne 20. Zion ch, Greensburgh, Rev Dr Creighton 17 32. Trinity ch, Athens, Rev T Mallaby 1 75. St John's ch, Cold Spring Harbor, Rev Isaac Sherwood 2. Emmanuel ch, Otego, Rev John Hughes 2. Church of Nativity, Rev Caleb Clapp 3. St John's ch, Fort Hamilton, Rev J D Carder 1. Total amount, $81 44.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street
New York, October 5, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer, since his report of the 20th ult, has received the following contributions, viz:

From Zion ch, Louisville, Rev A B Beach, rector, $10; St John's ch, Brooklyn, Rev E M Johnson, rector, $40 50; Church of the Ascension, Esopus, Rev A D Traver, rector, $5; Christ ch, Manhasset, $3 89, and St Paul's ch, Glen Cove, Rev James P F Clarke, rector, $2 75; Trinity ch, Windham, $9, and Prattsville, Rev Thomas S Judd, missionary, $7; St Paul's church, Sing Sing, $26 15; and Sunday school of same church, Rev C H Halsey, rector, $3 85; St John's ch, Delhi, Rev George Waters, $11 12; association of St George's ch, New York, for Promoting Christianity, Rev Dr Milnor, rector, $50; Trinity ch, Fairfield, and Grace ch, Norway, Rev Wm Baker, rector, $20; Zion ch, Wappinger's Creek, Rev G B Andrews, rector, $10; Trinity ch, Fishkill, Rev R Shaw, rector, $21 25; St Luke's ch, Catskill, Rev J F Phillips, rector, $4 90; St Andrew's ch, and Trinity chapel, Staten Island, Rev Dr Moore, rector, $15 50; Female Auxiliary Education and Missionary Association of St Paul's chapel, New York, Mrs Berrian, Treasurer, $53, and by Mrs Berrian, $11; St Paul's ch, Albany, Rev W I Kip, rector, $20; Christ ch, Duanesburgh, Rev K Metcalf, rector, $10; Grace ch, Jamaica, L I, Rev W S Johnson, additional, $5; St James' ch, Hyde Park, Rev Dr Sherwood, rector, $37; Christ ch, Gilbertsville, Rev Joseph Ransom, rector, $4 50; St Peter's ch, Peekskill, Rev Wm Barlow, rector, $10; collection at St Bartholomew's ch, New York, anniversary meeting, $89 94; Church of the Cross, Ticonderoga, Rev E P Windhams, $1; Trinity ch, Lansingburgh, Rev A T Twing, rector, $10; Trinity ch, West Troy, Rev W H A Bissell, $5; Grace ch, White Plains, Rev R W Harris, rector, $8; St Paul's ch, Poughkeepsie, Rev Dr Milledoler, rector, $7 58; Emmanuel ch, Little Falls, Rev E Livermore, $7 50; St George's church, Schenectady, Rev J Williams, rector, $10; St John's ch, Ogdensburgh, Rev H R Peters, rector, $15; Christ ch, Rye, Rev P S Chauncey, rector, from ladies' society, $50; St John's ch, Exeter, Rev John Hughes, rector, $3; St Luke's ch, Monticello, Rev John Hughes, rector, $3; Christ ch, West Burlington, Rev John Hughes, rector, $3; St Paul's ch, Charlton, Rev E Davis, rector, $5; Grace ch, Waterford, Rev G B Eastman, rector, $3; Trinity ch, Rensselaerville, Rev R Washbon, $5; St Matthew's ch, Unadilla, Rev N H Adams, rector, $6 25; Trinity ch, Potsdam, Rev A K Putnam, rector, $5 44; Calvary ch, Cairo, Rev George Sayers, $3; St Luke's ch, Stillwater, Rev R Hubbard, rector, $0 73; St James' ch, Newtown, Rev G A Shelton, rector, $6; St John's ch, Fort Hamilton, Rev J D Carder, rector, $5 11; Calvary ch, New York, Rev S Pyne, rector, $50; St Paul's ch, Pleasant Valley, Rev S Davis, rector, $1 75; St Luke's ch, Somers, Rev D H Short, rector, $3 52; St Peter's ch, Albany, Rev Dr Potter, rector, $15; St Andrew's ch, Walden, Rev H Hills, jr, rector, $3; St John's ch, Cold Spring, Rev Isaac Sherwood, rector, $5; mileage, from Rev Dr Sherwood of Hyde Park, $4 86; St Paul's ch, Red Hook, Rev R Kearney, rector, $14 25. Total amount, $741 34.

C. N. S. Rowland, Treasurer,
October 3, 1843. 55 Water street.

☞ Note—The Missionary Fund is still $814 short to pay the missionaries up to 1st instant, therefore the Treasurer at this time can only pay the drafts up to 1st July.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, September 27th:

From Mrs McKiege, Italy, by Mrs Francis, $2; Christ ch, Watertown, Ct, per Rev N S Richardson, $21 56; do, for infant class in Africa, $1 25; St Paul's ch, Wallingford, Ct, by Rev H Bryant, half, $2; St Peter's ch, Albany, per Rev Dr Potter, $60; St George's ch, Hempstead, L I, per Rev Dr Carmichael, $2 33; St Matthew's ch, Unadilla, Rev N H Adams, rector, Quinquagesima collection, $7; a friend to foreign missions, $50; Mrs Greenfield, Williamsport, Tenn, $5; per E Wilcox, R A, Phil, St Andrew's ch, Phil, by Committee of Appropriation per G W Taylor, jr, from infant school of said church, for Africa, $5; for Greece, $5; ch, half, $2 50—$12 50. Col'd S schools of the Ch of the Holy Trinity, for Africa, $20; St Andrew's ch, Westchester, Pa, per Rev Mr Colton, $3; St Paul's ch, Poughkeepsie, per Rev P Milledoller, $3 25; St Mark's ch, Williamsburg, by the rector, $2 60; Trinity ch, Fairfield, Herkimer co, per Rev W Baker, $3 75. Total, $196 24.

F. S. Winston,
Oct. 4, 1843. Acting Treasurer.

This day published,

A LETTER SUSTAINING THE ORDINATION OF MR. ARTHUR CAREY.

BY the Rev. Stephen H. Tyng, D. D., Rector of the Church of the Epiphany, and late one of the Editors of the Episcopal Recorder, Philadelphia. Price 6¼ cents. D. APPLETON & CO., Publishers,
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ECCLESIASTICUS ANGLICANUS; being a Treatise on Preaching, as adapted to a Church of England Congregation; in a series of letters to a young clergyman. By the Rev. W. Gresley, M. A. First American from the second English edition, with supplementary notes, collected and arranged by the Rev. Benjamin I. Haight, M. A., Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary of the Protestant Episcopal Church in the United States. One handsomely printed volume, 12mo, price $1 25.

Advertisement to the American Edition.

In preparing the American edition of Mr. Gresley's valuable Treatise, a few foot notes have been added by the editor, which are distinguished by brackets. The more extended notes at the end have been selected from the works on the subject—and which, with one or two exceptions, are not easily accessible to the American student.

D. APPLETON & CO.,
200 Broadway, New York.
October 7—2t

TRINITY CHURCH, ALBANY.

THE undersigned, Rector of Trinity Church, Albany, and also the Vestry, warmly thank their friends for the assistance which they have very kindly given them in discharging their debt. There remains $600 yet to be paid during the current year in order to free the Church edifice from *all* incumbrance, and to place the parish in a condition of safety and comparative temporal prosperity. With the view of effecting the removal of the present liability and thus securing the establishment of a third Episcopal congregation, they again appeal to their friends for aid. Contributions may be sent either to Mr. Peter Embury, 325 Greenwich street; or, directly to the Rector. EDMUND EMBURY.

October 7—4t

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PROSPECTUS.

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Flemington, N. J.

TERMS OF PUBLICATION.

This work will be issued in Monthly Numbers of 56 octavo pages, on fine paper, at $2 25 per year, in advance,—in this city on the delivery of the numbers.

The following are amongst the Books, which it is proposed to republish:

A History of the English Reformation, by Rev. F. C. Massingberd.

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PROSPECTUS.

THE undersigned are about to publish in monthly parts the above History, and will issue the first number on or before the beginning of November.

It is the plan and the intention of the Publishers to make this work, in point of typographical appearance and the finish of its engravings, equal, if not superior, to any ever issued by an American press. The printing will be executed in the best possible style, upon paper of a superior quality, and from stereotype plates cast by Charles Hobbs, 111 Fulton street, from new type made expressly for the purpose by Edward Pelouze.

The Historical matter will be derived from authentic and responsible sources, and will be collated and arranged in chronological order by H. M. Onderdonk, and subject to the supervision of the Bishop of the Diocese. The Embellishments will be engraved on steel, by J. N. Gimbrede, and finished in an exquisite and masterly manner.

The whole work will be completed in Twelve or Fourteen numbers, at Twenty-five cents each, payable on delivery. A number will contain *Sixteen Imperial Octavo Pages* and *Two Engravings.*

☞ Subscribers will have the advantage of securing the first impressions from the plates.

☞ *Payments in Advance are Unauthorized by the Publishers.*

H. M. ONDERDONK.
J. N. GIMBREDE.
September 30—3t

SEXTON. Wanted, by a respectable middle-aged man, a situation as Sexton, or Superintendent to a Burial Ground or Cemetery. The highest testimonials as to character and abilities, will be submitted from eminent clergymen and other gentlemen. Address to A. B., care of Mr. James P. Burr, 90 Walker-street.

September 30—3t$

DEFERRED ARTICLES.

OHIO CONVENTION.—We have much pain and regret in perceiving, by the Western Episcopalian, that Bishop M'Ilvaine has thought it proper to bring forward the ordination of Mr. Carey as a topic for his annual address to the Convention of his diocese. And we regret still further the action of that body, as detailed with strong approbation in the same paper of the 16th.

Whatever might have been the private views of the Bishop of Ohio, we should have supposed that he could not help perceiving the danger of such comments upon the action of a brother bishop, before he knew what explanations and statements that bishop would give. Such a course, to our apprehension, strikes at one of the most important securities of the peace of the Church, and the "godly concord" that every bishop and other minister is bound to set forward, as much as in him lies. But the Bishop of Ohio says, his "views thus expressed are *conditional.*" What kind of condemnation is that which puts forth a "conditional" sentence, when upon his own showing he has no knowledge of the case derived from the Bishop of New York?—Even this conditional censure, if it cannot be called a complete prejudging of the matter, is most surely that pre-occupation of public opinion, which, in the language of the law, would be called contempt of court. It is not our desire to extend remarks, but we hold it our solemn duty to express our regret, that at a period of great disorder and convulsion, there should not have been a little delay in this action of the Bishop of Ohio.

There is enough to grieve the private Christian and threaten the order and peace of the Church in the clamor of the secular press, and the severity of sectarian rebuke, and we did hope that the fathers of the Church would "interpose the sanctity of their lawn," to prevent the spread of discord, and promote the peace of the Lord's house. While we regard the Episcopate as involving the great principle of our union with Christ in his Church, and though we have ever cherished for those who bear it the highest respect, we cannot but tremble when we see any indications that the influence of so high and holy an office may be thrown into the scale of party misunderstanding or strife. It is not that we have any fears that the Church will be overthrown. The promise of her Divine Head "standeth sure;" but we mourn over every thing that tends to the unhappiness of the household, and we look forward to that day, for the coming of which all Churchmen must pray,

"When God shall arise and Zion view
With an unclouded face."

Gospel Messenger.

A letter to a bishop of the Protestant Episcopal Church. By the Senior Bishop Chase, of Illinois.

The following introductory note explains the origin of the letter, viz.:

"The following letter was written to an individual; but finding the sentiments of esteem and affection applicable to so many of his brethren, the bishops, and the general sentiments such as he would desire to be made known to all his friends, the writer thinks proper to print the whole without any particular address."

The great age of the venerable prelate, and the circumstances in which he is placed before the Church, incline us to abstain from many remarks that the perusal of this *extraordinary* epistle might suggest. We say extraordinary, for we believe this is the first time that the presiding bishop has ever attempted to admonish or instruct his brethren of the Right Reverend House. And here we must confess, is something looking more like the encroachments of the Bishop of Rome, than any thing we have seen in all the recently noticed dangers.—*Ib.*

CONVERSIONS TO EPISCOPACY.—An exchange paper says:—

"It is said that the Rev. Leonard Woods, jr., D. D., President of Bowdoin College, and the Rev. Thomas M. Smith, late minister at Catskill, N. Y.,—the former a son, and the latter a son-in-law of Rev. Professor Woods, of Andover,—have recently become Churchmen."

We cannot vouch for the accuracy of the statement, but we have long supposed that Mr. Woods had more sympathy with Episcopacy than with Congregationalism. We have an eye upon some others of high standing in other denominations, who we believe will soon be added to this list.—*Chronicle of the Church.*

Anecdote—Warfare.—It is frequently denied by the Non-Episcopal press, that there is any assault made by them on the Episcopal Church. We were forcibly reminded of the inconsistency of this language by the remarks of one of their most intelligent laymen. He said to us, "We have let you alone a long time, and you have been running with the traces, and gathering them into your Church like the mischief. But it won't be so any more. We are determined to bring you up and put a stop to it."—*Chronicle of the Church.*

DIOCESE OF OHIO.

Convention.—This body assembled in Rosse Chapel on Wednesday last, at half-past ten o'clock. Morning prayers were read by the Rev. Intrepid Morse, of Steubenville, and the lessons by the Rev. L. N. Freeman, rector of St. Paul's Church, Akron, who also preached the Convention sermon, on the nature and duties of the ministerial office.

The number of clergy in attendance is 44, and of lay delegates 36, representing 26 parishes. The Rev. J. Muenscher was re-elected Secretary. Only a portion of the parochial reports have as yet been read, sufficient, however, to show a very prosperous and happy condition of the diocese.

Religious services were held in the evening of Wednesday, and a sermon preached by the Rev. A. F. Dobb, rector of Trinity Church, Columbus, from Rom. 5 : 1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

On Thursday morning a meeting for prayer was held at 6 o'clock, and was attended very generally both by the clergy and laity; similar meetings are appointed for each morning of the Convention. Divine service and a sermon are also appointed at 11 o'clock, A. M. of each day. The bishop's address was delivered on the morning of Thursday—and embraces topics of great interest to the diocese and the Church at large. It will appear in successive portions on our pages;—we commence this week with an extract, relating to the recent ordination in New York.—*Western Episcopalian.*

The Lord's Day reverenced.—In our city, the Sunday market has been by law prohibited, and also the vending of vegetables, &c., by blacks from the adjacent country, too long winked at. One of our city newspapers is no longer to be printed in holy time; and Saturday, which has been a recreation day for the printers, is to be *the* working day, instead of the Sunday. We hope and pray that the reformation will go on—that the post-office and the railroad will be shut up on the Lord's day; and when it is generally kept holy, we have faith to believe there will be a blessing, pure and substantial and permanent, for our beloved Charleston.—*Charleston Gospel Messenger.*

THE TITLE BISHOP.—In the last Presbyterian General Assembly, (New School,) it was formally proposed that in its own journal, and its official notices, the title of *Bishop* should be exclusively used to designate its ministers. The following are extracts from a late article in the Charleston Observer by a sensible preacher of that body, who takes ground against any attempt to appropriate the term to themselves:—

"The term bishop, ever since the word was adopted from the Saxon, has been given to a superior order of clergy, and general use has fixed that signification of the term. It avails not to argue that no such superior order is established in the New Testament. The fact still remains, that such an order of prelatical clergy does exist, and has existed for fifteen [eighteen] centuries. Consequently the assumption of this title by any minister of our Church, inevitably subjects him to the popular suspicion of aspiring to prelatical dignity. . . . Being fully convinced that the title does not belong to us—that it is impossible to get possession of it—and that its acquisition, even if within our power, would be useless—I am constrained to regard the zealous efforts for its appropriation as singularly injudicious and unfortunate."—*Banner of the Cross.*

On the 1st of December next, Bishop Otey will open a boarding school for boys at his residence, Mercer Hall, one mile west of Columbia, Tennessee. He will be aided by competent teachers, and we need not say how eminently worthy such an institution will be of the respect and confidence of parents throughout the South-west.—*Ib.*

DIOCESE OF MAINE.

Bishop Henshaw, acting as provisional bishop of this diocese, purposes to make a primary visitation of the churches early in October. The following are the appointments:—

October 8th, seventeenth Sunday after Trinity, St. Stephen's Church, Portland.

Tuesday, October 10th, morning, Christ Church, Gardiner. Evening, St. Mark's Church, Augusta.

Thursday, October 12th, St. John's Church, Bangor.

The arrangement of the hours of service on the above named days, is left to the respective rectors. Confirmations will be held wherever candidates have been prepared for that holy rite, and any other Episcopal services which may be required in either of the parishes will be performed.—*Christian Witness.*

Liberal Donation.—E. B. Little, Esq., of New York city, has made a donation of $500 to St. Paul's Church, Concord, N. H., for the purchase of an organ for the Church.—*Ib.*

Bishop of Jamaica.—We learn from good authority that the Right Rev. Dr. Spencer, Bishop of Newfoundland, is to be the new bishop of Jamaica and the Bahamas, and that he is soon expected in this city, on his way to his new charge.—*Ib.*

We observe the following announcement in the London Church Intelligencer of August 16th:—

"Rev. Henry Caswell, M. A., late of the American Episcopal Church, having been admitted to the privileges of the English Church, under the provisions of a Special Act of Parliament, has been licensed by the Archbishop of Canterbury and the Bishop of Salisbury to the curacy of Downton, Wilts, on the nomination of the Rev. R. Payne."

The present venerable incumbent of Brampford Speke, Devonshire, (the Rev. John Mudge,) and his predecessor, (the Rev. T. Johnson,) have held that Vicarage, and fulfilled its important duties, for a continuous period of *one hundred and three years.*—*Ib.*

DIOCESE OF MASSACHUSETTS.

Boston Episcopal City Mission Society.—At a meeting of the managers of this society, held in the vestry-room of Trinity Church, on Monday, September 18th, the Rev. E. M. P. Wells, rector of the School of Moral Discipline, South Boston, was elected to the office of city missionary.

St. Paul's Church, Newburyport.—Extensive repairs are in progress in the interior of this church—the number of pews is to be considerably increased, a new pulpit and desk have been procured, and the whole building will be put in complete repair.—*Christian Witness.*

FOREIGN.

From the English Churchman.

"OXFORD DIVINITY" AND THE CHURCH.

At a recent meeting of dissenting laymen calling themselves the "Evangelical Voluntary Church Association," the President, Sir Culling Smith, Bart., made the following observations:—

"I speak from book when I say, that when the question of Oxford Divinity is brought deliberately before the ecclesiastical tribunals of this country, *those tribunals will pronounce in favor of its legality.* I would explain the rationale in this way. The Church of England is not, as no human system is, a simple uncombined system, but is, if I may so say, composite—compounded of two principles.

"We know how much the Reformers—Latimer, Cranmer, and Ridley—regretted the retention in the Church of many of the principles and features of Roman Catholicism; but they were successful, and God be praised for it, in introducing the principles of the Reformation.

"These two principles have been laying side by side without much opposition for centuries, but they are now brought into active conflict. The Evangelical clergyman can successfully appeal to the Thirty-nine Articles and the sentiments of the most eminent men in justification of his preaching, and therefore far be it from me to say that the Church of England minister is compelled to preach the doctrines of the Church of Rome—there are numberless instances to prove the contrary; *but I do say, that the clergyman of the Oxford school can appeal in vindication of his opinions to other elements in the Christian Church.*

"I have the highest authority for stating, that if the sentiments conveyed in Dr. Pusey's sermon had been impugned, not before the University, but an ecclesiastical court, the result would have been different.

"If there is honor in the ministers entertaining Dr. Pusey's views, and they adhere to them, you will soon have two thousand parishes where ecclesiastical authority can reach; and if these sentiments are prohibited, and the question is brought before an ecclesiastical tribunal, a defence will be found, not in the fathers of the primitive Church, because ecclesiastical courts cannot recognize the fathers previous to the Reformation; but if whilst not assailing the Thirty-nine Articles, the affirmative doctrines of Oxford only are put forward, without negativing the doctrines of the Reformation, in so many words, if the canons are appealed to, and the sermons of bishops corresponding with Laud, and others of his time, are rested upon, I have no hesitation in saying that *the sentiments of Dr. Pusey will, in some manner or other, ere many months have elapsed, be confirmed by ecclesiastical tribunals.*

"I am greatly mistaken if, when it comes to that point, the evangelical clergy of the Established Church do not manfully say that they will not continue members of a communion which sanctions errors opposed to the principles of the Bible."

BIRMINGHAM.—DR. PUSEY'S LATE SERMON.

To the Editor of The (London) Tablet.

Dear Sir,—I have lately seen in several [Romanist] London papers, and in the Birmingham Advertiser, that the Rev. J. Moore, of St. Chad's Church, Birmingham, lately read to his congregation Dr. Pusey's sermon on the Holy Eucharist! This statement appeared in the Tablet also, of August 5. Now, although I am well aware that the Birmingham Advertiser is ever ready to propagate unfounded reports against Catholics, yet I am inclined to believe the present assertion not to be unfounded. I should wish, however, to have positive information on the subject. If Mr. Moore did really read the sermon, I, with several other clergymen, certainly think he deserves censure. Dr. Pusey's sermon is, indeed, a great advance towards a deeper reverence and devotion to the Holy Eucharist than Protestant writers have hitherto evinced. It may also turn the attention of some sincere minds towards the true Catholic doctrine. But as Dr. Pusey does *not* believe in transubstantiation, how can a Catholic priest read his sermon to a congregation without adverting to the danger of so doing? Did such an act receive the sanction of Dr. Wiseman? We should imagine not. If Mr. Moore really believes Dr. Pusey to be almost a Catholic, he is sadly mistaken; it would be well if he and a few more would put away their enthusiastic ideas on this point. Dr. Pusey's sermon owes its fame principally to the cause which produced its publication. On the whole, "it is a crabbed, dull, mystified, unconnected, heretical production." I am sure very few of an ordinary congregation could understand it. Reading a Protestant sermon to a Catholic congregation is no great compliment to the priest or the people.

Yours truly, SACERDOS.

From the London Ecclesiastical Gazette.

THE LAW OF MORTMAIN.

Lord J. Manners called the attention of the House to the restrictions imposed on private charity by the law of mortmain, contending that they ought now no longer to fetter the benevolence of individuals. The reasons of ancient times had passed away; it was not to be feared that the military defence of the country would at this day be weakened by a deficiency of feudal services. He reviewed the statutes on this subject, down to the 9th of Geo. II., and contended that they have become impolitic in a state of things in which rebellion is rife throughout the land, engendered by distress and ignorance, of which these laws obstruct relief. He should not regard it as an objection, that Roman Catholic foundations would probably be established; he had no dislike to see the richer members of that creed providing for the maintenance and education of the poorer.

It might, perhaps, be feared that undue influences would be exercised over dying men; but there might be a limitation, allowing them to dispose of only a certain proportion—say a third—of their property. Instead, however, of requiring the grant to be made twelve months, and to be enrolled six before the testator's death, the law might shorten those respective periods to one month and one week. There were some institutions which had been made exceptions; but why should Greenwich Hospital or a particular charity at Bath be thus permitted to receive donations, which a testator was forbidden to bestow upon a school or hospital in a manufacturing district? He wished to see a restoration, in some sort, of religious houses: without some monastic institutions, he could not hope that any adequate relief would be given to the great masses now laboring under such fearful privations.

He happened to know that at this moment an elderly lady was desirous to bestow 25,000*l.* for the building of churches; and this donation would or would not be valid, as the testatrix should or should not live over the winter. Many more such instances might be specified. Calling upon the House to sweep away the cobwebs of ancient legislation, and open the way for the bounty of charitable testators, he concluded by moving a resolution that it is inexpedient to continue the existing restrictions.

A GOOD TWO DAYS' WORK.

Public Convention.—On Whit-Monday and Whit-Tuesday, June 5th and 6th, a General Convention will be held in Salem Chapel, Hood street, Newcastle-on Tyne, for Religious Investigation and Discussion. The doors to be opened each day at half-past one in the afternoon, and six in the evening; the discussion to commence at two o'clock, and at half-past six. *Among* the subjects introduced to the meeting for discussion, will be the following:—What is the Doctrine of the New Testament with respect to the Constitution and Government of the Christian Church?—Are the Sects of the present day Christian Churches?—What is the New Testament Doctrine respecting Christian Unity?—What is Schism?—Who are guilty of Schism?—Are the sects of the present day guilty of Schism?—The Right of Private Judgment—The Influence of Human Creeds and Human Laws as tests of fitness for Church Fellowship, or for the Work of the Ministry—A Hired Ministry—What is the Scripture Doctrine respecting Oaths—Peace—Nonresistance—Love of Enemies—Civil Governments—Trust in God—Trade—Temperance—Charity—Going into Debt—Feasts—Respect of Persons—Providing for Poor Members of the Church—The Sabbath—Separation from the World—The Atonement—The Trinity—The Divinity of Christ—Justification—Faith—Sanctification—Regeneration—Imputed Righteousness—Human Depravity—Foreknowledge—Predestination—Election—Reprobation—Deathbed Repentance—The Conversion of the World—Millenarianism and Preaching Christ. *A General Investigation* into the Theology and Church Discipline of the various Sects of the day, and a comparison of their Principles with the Doctrine of Christ and his Apostles, is expected to take place. As Monday and Tuesday will *not be sufficient* for the *full* investigation of all those subjects, it is intended to adjourn the Convention from evening to evening till the end of July. Ministers of the Gospel and Professing Christians of all Persuasions and Denominations, are invited to attend, and take part in the proceedings. Voluntary contributions towards meeting the expenses incurred, will be received at the door of the Chapel. *Handbill.*

ROMANISM AT BRISTOL.

A correspondent of Felix Farley's Bristol Journal makes the following statement:—"Passing by the Roman Catholic Chapel under the Bank, the other day, I saw a notice stuck against the wall, 'NO FREE SITTINGS,' and then a list of prices at which *admittance* might be obtained to all parts of the chapel. The other Sunday I also saw a man at the door with a table before him *selling tickets* of admission, just as at any other place of amusement."

ANTI-"PUSEYISM" BELOW STAIRS.

"Wanted a situation as lady's maid to an elderly lady, or lady's maid and housekeeper in a Christian family. No objection to superintend in the kitchen if required. Has been living twelve years in the place she is about to leave, eight years as lady's maid and housekeeper, and four years as cook and housekeeper. Would prefer the former. No question about character, *but no Puseyite need apply.* Address, S. E., Tangmere Rectory, Sussex."—*Advertisement in the Patriot.* [Does this lady's lady mean that there must be no question put about her character? If so, no wonder that she objects to a "Puseyite," who might bring her to "confession!" As the reference is to a "rectory," may we ask if it be possible that any clergyman can have sanctioned this silly production?]

Dr. Pusey's Doings.—A correspondent of the London Times relates the following anecdote, from an ear-witness:—

"A decent farmer's wife, travelling up to town from Oxford, addressed a gentleman opposite to her—'Ah, sir, these are sad times; what is to become of us? That dreadful Dr. Pusey sacrifices a lamb every Friday.'

Gentleman—'Indeed, madam, I cannot believe it; you must be misinformed.'

'Oh, no, sir; I assure you I have it from undoubted authority.'

Gentleman—'Again, madam, I must beg leave to contradict it.'

'Well, sir, you are welcome to do so, but no one but the doctor himself could convince me that it was not so.'

Gentleman—'Madam, I am Dr. Pusey.'"

The Rev. Dr. Pusey lately embarked at Dover for the Continent.

GOLDEN HILL SEMINARY,
(BRIDGEPORT, CON.)
FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES,
Mrs. S. A. Burr, Principal.

THE location of this School is one of the most desirable in the State, being pleasantly situated in a retired part of the city, on an eminence commanding an extensive and delightful prospect of Long Island Sound, and of the surrounding country, and only four hours from New York, from which there is a daily line of steamboats. The house is large and commodious, with ample grounds, and every facility for amusement and recreation.

Mrs. S. A. Burr (a native of France) has taken the above School, and will re-open it on the first of November. She has had much experience in teaching; and, with able assistants, all branches of a French and English education will be thoroughly taught. Boarders in the family will have peculiar advantages in acquiring a knowledge of the French language, as it is that of the family.

The School year consists of two sessions, of five months each, commencing on the first of May and November.

The terms for tuition in French and English, with board and washing, are, for the summer session, $85; for the winter session, $90.

Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Dancing, at Professor's prices. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, or pay $4 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

Pupils who remain during the vacation will be charged $2 00 per week. No extra charges, other than the above, are made.

Books and stationary will be purchased for the pupil when desired.

All boarders will attend the Episcopal Church with the Principal, unless the parents or guardians desire that they should attend other churches. Besides the Episcopal, there are, Presbyterian, Methodist, Baptist, and Roman Catholic Churches in the city.

Bills must in all cases, be paid quarterly in advance.

References may be made to the following gentlemen:—

Rev. G. S. Coit, Bridgeport, Ct.; Hon. Andrew T. Judson, Hartford, Con.; Hon. Samuel Ingham, Essex, Conn.

Rt. Rev. Benj. T. Onderdonk, D. D., Rev. William Berrien, D. D., Rev. Edward Y. Higbee, Rev. Antoine Verren, Hon. Benjamin F. Butler, C. V. S. Kane, Esq., New York city.

Rev. T. W. Coit, D. D., New Rochelle, N. Y.
Hon. Millard Fillmore, Buffalo, N. Y.
Edward Pittman, Esq., Baltimore.
Col. Garland, Detroit, Michigan.
Col. Andrews, Charleston, S. C.

Rev. Wm. Hawley, Ch. W. Goldsborough, Esq., Hon. Amos Kendall, Col. W. W. Seaton, M. St. Clair Clarke, Esq., Thomas L. Smith, Esq., Vinal Luce, Esq., Gen. Jessup, Gen. Towson, Col. Cross, Washington city.

Wm. Easton, Esq., Hon. George W. Crabb, Mobile Alabama.

Hon. Levi Woodbury, U. S. Senate.

Sept 23—2m

NEW CHURCH POEM.
D. APPLETON & CO.,
200 Broadway, New York,

HAVE in press, and will publish on the 15th of October next, a new poem, entitled, MICHAEL AGONISTES, or *the Contest of the Spirits: a song of the Church Catholic.* By the Rev. J. W. Brown, A. M., author of "Christmas Bells and other poems," "Julia of Baiæ," "Merchant's Daughter," &c., &c., being the anniversary poem delivered before the Phi Beta Kappa Society in July last, and published under their auspices.

The argument of the poem is as follows:

PART I. Proem—Invocation—Original glory of the Angels—The rebellion of the evil angels—Victory of Michael the Archangel in heaven—The earth becomes the theatre of strife—the evil spirits enthroned and worshipped, in the old idolatries and in the mythology of Greece and Rome—Angelic succors to saints under the old economy—Address to Michael as the representative of the spirit of truth and loyalty, antagonist with the Dragon, the spirit of error, pride, and misrule—ROME, her position and aspect at the birth of the Redeemer—The first great conflict with the Dragon in the Imperial age—The ten persecutions—The holy martyrs—Unity and strength of the Church—Accession of Constantine Augustus—Councils of Nice, Constantinople, Ephesus, and Chalcedon. The victory, and the golden days of rest—The Great Prelates of the East and West.

PART II. The rise of superstition. Address to Michael. The corruptions of the Papacy—The scourge of Mohammedanism—The two witnesses in sackcloth—The angel flying in the midst of heaven—The sword of Michael again displayed—The conflict at the Reformation—The scourge of misrule and schism—The Church of England, her confessors and martyrs—The French Revolution and dawn of the Anti-christian age—The three foul spirits of anarchy, atheism, and superstition—Aspects of the present age—Position and duty of the Church—The angels ministers to the Church in her conflicts with the power of the Dragon—Motives to energy, faithfulness, and zeal—The promises to the Church—Conclusion.

The above will be issued in a beautiful volume, royal 12mo, tastefully bound, at fifty cents per copy.

September 30.

PROFESSOR TAPPAN re-opened his School for Young Ladies, 13 Carroll Place, on Thursday, September 7th. Programmes of the course of study, terms, &c., may be obtained of Wiley & Putnam, 160 and Roe Lockwood, No. 411 Broadway.

September 16—1m

CHURCH ALMANAC FOR
1844.

THE Almanac will contain an alphabetical list of the clergy, and will probably be ready for delivery by the meeting of the Convention. For sale at the usual prices of $30 per thousand, $4 per hundred, or 6¼ cents single, at the Church Depository, No. 20 John street.

THOMAS C. BUTLER, Agent
September 9. P. E. Tract Society.

MISS SAGAR AND MISS BALLOW
WILL reopen their Boarding and Day School for Young Ladies, at No. 10 Albion Place, Fourth street, on Monday, September 11th.

August 26.

ERRORS OF THE TIMES: A Charge to the Clergy of the Diocese. By the Rt. Rev. THOMAS C. BROWNELL, Bishop of Connecticut. 2d Edition.

Also, THE LENTEN FAST, THE HISTORY, OBJECT, and PROPER OBSERVANCE of the Holy Season of LENT. By the Rev. WM. INGRAHAM KIP, M. A., Rector of St. Paul's Church in the city of Albany.

Just received and for sale by
J. A. SPARKS,
Churchman's Bookstore, 109 Nassau st.

Sept. 9.

ST. ANN'S HALL, FLUSHING, L. I.
REV J. F. SCHROEDER, D. D., RECTOR

THE Winter Term of this Hall for the education of young ladies, will open on the second day of October next. The charges per term, for board and tuition, (including washing, fuel, lights, stationary, &c.,) vary from $125 to $160, according to the age and studies of the pupils. Letters of inquiry, addressed to the Rector, may be deposited at No. 20 John street, New York.

Flushing, L. I., Sept. 16, 1843. 3t

TRINITY CHURCH CEMETERY,
AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above.

August 12—tf.

TEACHER.

A GENTLEMAN who has had many years experience in teaching, both in schools and private families, has some hours at his disposal which he would be happy to devote to the instruction of pupils, in schools in the city, or at the residences of his patrons. The most satisfactory references can be furnished. Address, "F. T.," at the office of the Churchman, 109 Nassau street, up stairs. Sept. 9—2t

SCHOOL,
NEW HAVEN, CONN.

THE WINTER TERM of the Misses Edwards' Boarding and Day School for Young Ladies will commence on Wednesday, the 27th of September.

New Haven, September 9, 1843. 6t$

PRIVATE TUITION.

A PRESBYTER of the Church in the United States, and M. A. of Columbia College, N. Y., having just returned from Europe, is desirous of a few pupils, either Young Gentlemen or Ladies, to instruct in the Classics or English Literature, either at his own house or at the residences of his pupils.

Address No. 222 Twenty-second-street, or No. 576 Broome-steet.

REFERENCES.

Right Rev. Bishop Benjamin T. Onderdonk.
" " " Whittingham.
" " " Eastburn.

Rev. Dr. Berrian.	Prof. Chas. Anthon, LL. D.
" " Taylor.	Dr. John Stearns.
" " Anthon.	Curtis Bolton, Esq.
" " Smith.	Louis Loutrel, Esq.
" " M'Vickar.	Thomas C. Butler, Esq.
" " Turner.	George T. Strong, Esq.
" " Wilson.	
" J. M. Forbes.	
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REV. J. F. MESSENGER'S CLASSICAL SCHOOL,
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THIS School will re-open on the 1st day of September. Punctual attendance of the pupils is requested.

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Circulars containing terms, and further details, may be had at the office of the Churchman. Aug. 31.

WASHINGTON COLLEGE.

THE Fall Term of this Institution will commence on Thursday, the 21st day of September next, at which time students who propose to enter at the beginning of the collegiate year, should present themselves for examination. The requisites for admission are the same as in the other colleges of New England.

Washington College was founded under the auspices of Bishop Brownell, and chartered by the Legislature of Connecticut in 1824. The first class was graduated in 1827. It now numbers 247 alumni, 80 of whom are clergymen, and between 20 and 30 now candidates for orders. It is strictly a Church Institution; the members of the Faculty and of the Board of Trustees being all Churchmen. The course of study is as extensive and as thorough as in any of the northern colleges. It has a well selected library, and a chemical and philosophical apparatus, amply sufficient for all the purposes of instruction. There are three terms in the year.

The expenses are—for tuition, $11 per term; room rent, $3 50; servants' hire, use of library, &c., $3; board, from $1 50 to $2 25 per week.

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Washington College, Aug. 19, 1843 6t$

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TEACHER WANTED.

AN election for Principal of the All Saints' Academy, (in All Saints' Parish, Waccamaw, South Carolina,) will be made in December, the close of the present term, when the resignation of C. W. Crouch, Esq., agreeably to notice, will take effect. The Academy will re-open on Monday, January 8, 1844.

Salary $1200 per annum, in semi-annual payments. The boarders in the Institution pay the Principal $12 per month for board.

For further information, address the Trustees at Georgetown, South Carolina, or the Rev. Alexander Glennie, rector of All Saints' Parish, who has a superintendence of the School.

R. F. W. ALLSTON,
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July 15—tN1. *Trustees.*

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

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